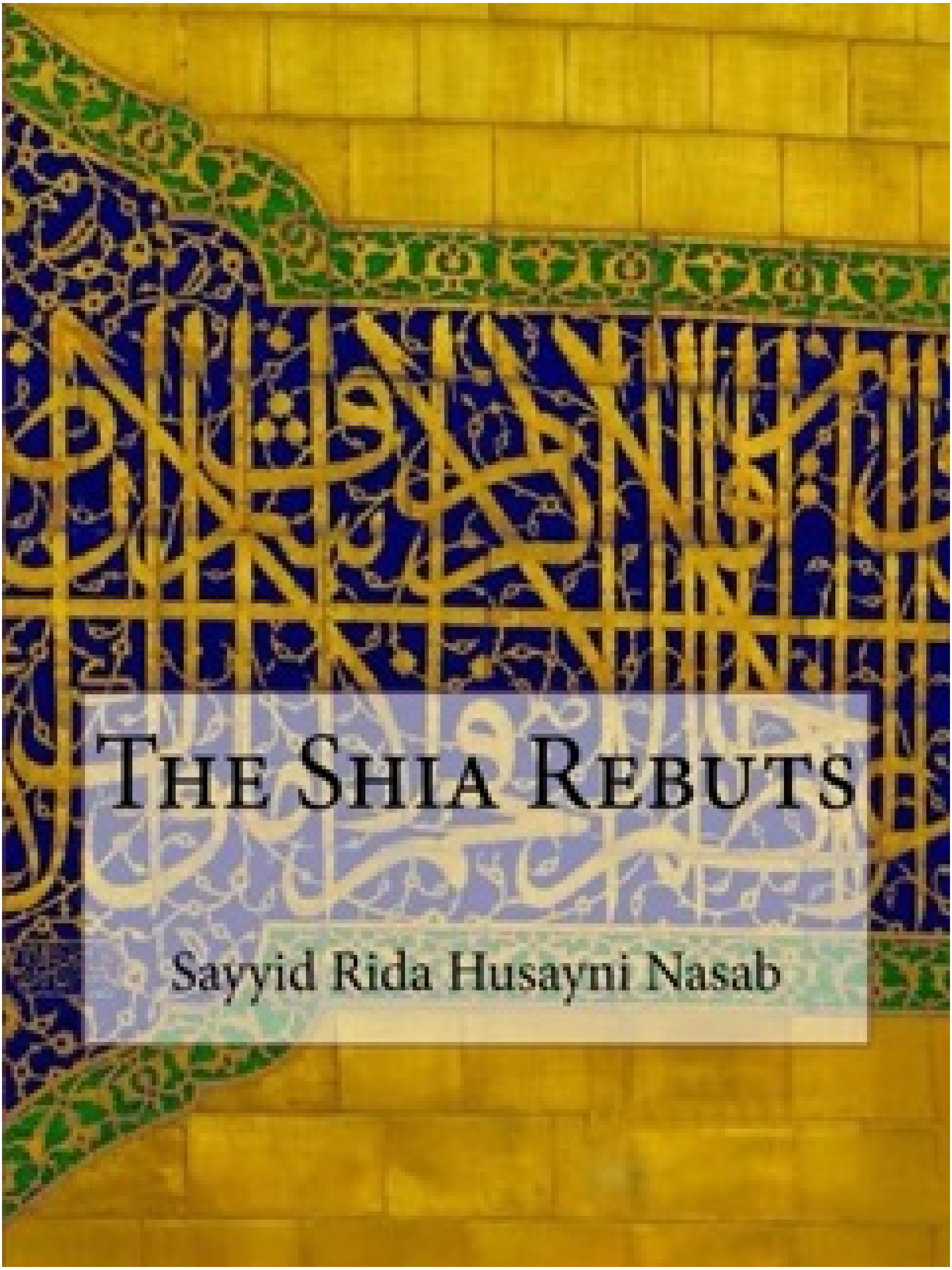

The Shia Rebuts
Sayyid Rida Husayni Nasab

بسم الله الرحمن الرحیم

The Shia Rebuts

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point

Under the supervision of Ayatullah Ja'far Subhani, Sayyid Rida Husayni Nasab introduces a text outlining the differences in different 'Ummahs' of Islam. He discusses what unites them, as well as those traditions and understandings that cause dispute amongst them.

Foreword

In the Name of Allah, the All-beneficent, the All-merciful

The precious legacy left behind by the Holy Prophet's Household {ahl al-bayt} (may peace be upon them all) and their followers' preservation of this legacy from the menace of extinction is a perfect example of an all-encompassing school {maktab}, which embraces the different branches of Islamic knowledge. This school has been able to train many talented personalities by quenching them with this gushing fountain.

This school has presented scholars to the Muslim ummah who, by following the Holy Prophet's Household ('a), have occupied the station of clarifying doubts and skepticisms brought forth by various creeds and intellectual currents both inside and outside Muslim society. Throughout the past centuries, they have presented the firmest answers and solutions to these doubts.

Anchored in the responsibilities it is shouldering, the Ahl al-Bayt ('a) World Assembly has embarked upon defending the sanctity of risalah {messengership} and its authentic beliefs—truths which have always been opposed by the chiefs and leaders of anti-Islamic sects, religions and trends. In this sacred path, the Assembly regards itself as a follower of the upright pupils

of the school of the Ahl al-Bayt ('a)—those who have always been ready to refute those accusations and calumnies and have tried to be always in the frontline of this .struggle on the basis of the expediencies of time and space

The experiences in this field, which have been preserved in the books of scholars belonging to the school of the Ahl al-Bayt ('a), are unique in their own right. It is because these experiences have been based upon knowledge {'ilm} and the pre-eminence of the intellect and reasoning, and at the same time, they are completely devoid of blind prejudice, whim and caprice. These experiences address experts, scholars and thinkers in a manner that is acceptable to a healthy mind and the pure .{human natural disposition {fitrah

In a bid to assist those who are in quest of truth, the Ahl al-Bayt ('a) World Assembly has endeavoured to enter a new phase of these worthy experiences within the framework of research and compiling and translating the works of contemporary Shi'ah writers or those who, through divine guidance, have embraced this noble .school

The Assembly is also engaged in the study and publication of the valuable works of pious predecessors and outstanding Shi'ah personalities so that those who are thirsty for the truth could quench their thirst from this refreshing fountain by listening and embracing this truth, which the Holy Prophet's Household ('a) has offered as a gift to .the entire world

It is hoped that our dear readers would not

deprive the Ahl al-Bayt ('a) World Assembly of their valuable opinions, suggestions and constructive criticisms in this arena.

We also invite scholars, translators and other institutions to assist us in propagating the pure Muhammadan (S) Islam.

We ask God, the Exalted, to accept this trivial effort and enhance it further under the auspices of His vicegerent on earth, Hadrat al-Mahdi (may Allah, the Exalted, expedite his glorious advent).

It is appropriate here to express our utmost gratitude to Hujjat al-Islam wa'l-Muslimin Sayyid Rida Husayni Nasab for writing the book,(١) and to Mr. Mansoor Limba for translating it, as well as to all our honorable colleagues in accomplishing this task especially the dear ones in the Translation Office for undertaking this responsibility.

Cultural Affairs Department

Ahl al-Bayt ('a) World Assembly

Introduction

In the Name of Allah, the All-beneficent, the All-merciful

Those who are aware of the circumstances prevailing in the Muslim world know well that nowadays the Muslim ummah(٢) has become "ummahs" and every "ummah" has its own way and customs and the life of its subjects has fallen into the grasp of individuals who regard their hegemony and survival as depending on kindling flame of differences.

Consequently, these individuals have made investment in various forms and are able to make use of every possible means.

This situation has left no room for dialogue among the Islamic sects and there has been a lot of dispute over many questions. Most of these questions are scholastic {masa'il-e kalami} originated by Muslim scholastic theologians {mutakallimun} and

many Muslims

p: ٣

Sayyid Rida Husayni Nasab, Shi'eh Pasokh Midahad, supervised by Ayatullah Ja'far -١ .Subhani (Qum: Nashr-e Mash'ar, Autumn ١٣٨۴ AHS (٢٠٠۵)), ٢۴٨ pp

Ummah: the entire Islamic community which knows no territorial or ethnic - ٢ {.distinction. {Trans

.are unaware of those differences

However, there are common axes which form a good ground for unity among them. In fact, the common points of the various Muslim sects are more than the points of difference; yet, the sponsors of discord have dwelt on those differences and so they .mention nothing but the common issues related to the roots and branches of religion

In one of the conferences on "Proximity among the Islamic Schools of Thought", I was assigned to expound on the topic, "The Schools of Jurisprudence Regarding Personal .(.Statuses" (marriage, divorce, inheritance, etc

I presented to the conference the writer's paper which surprised the Sunni participants. Prior to reading the paper, they rejected the idea that in most issues pertaining to these three questions the Shi'ah jurisprudence has identical view with .that of the present four Sunni schools of thought

From a distance a grudge is nursed and the Shi'ah is regarded as apart from the Muslim sects. Day and night they speak in the mass media against this group which .has been wronged by history. This act can only render service to the common enemy

This unwary group is invited to lift the veils of ignorance from their views and establish better ties with the Shi'ah,(١) strengthen their connection with their 'ulama' and scholars, and recognize the Shi'ah as their own brothers—an aim which the Shi'ah has for centuries been looking for, and thus, realizing the purport of the verse :that follows

إِنَّ هَٰذِهِ أُمَّتُكُمْ أُمَّةً وَاحِدَةً وَأَنَا رَبُّكُمْ

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١ – In this volume, I have maintained the word "Shi'ah" to refer to both the group {.(single collective unit) and the individuals constituting the group (plural). {Trans

فَاعْبُدُونِ

Indeed this community of yours is one community, and I am your Lord. So worship“ (Me.”(١

One of the old plots hatched by imperialism in the Muslim nations is to create skepticisms and to intensify problems and then to strike a blow for the glorious Islamic Revolution, and various forms of this old method was common in the Middle .East and other regions in recent centuries

On meeting Iranian pilgrims during the Hajj season, many pilgrims who have familiarity with the Islamic Revolution and whose minds are poisoned with the .enemy’s sinister propaganda, ask questions and want to know the answers

In response to this demand, the eminent and honorable scholar, Sayyid Rida Husayni Nasab, compiled the answers (to those questions) under my supervision and according to the permission given to him, he was to observe brevity in answering the .questions and to put detailed explanations to a later time

It is hoped that this little service would be accepted by the Imam of the Time (may our .(souls be his ransom

Ja‘far Subhani

The Islamic Seminary, Qum

Adhar ١, ١٣٧۴ AHS

(December ٢٢, ١٩٩۵)

Question ١ : Which is correct, “wa ‘itrati” {and my progeny}, or “wa sunnati” {and my ?{tradition

point

The hadith scholars {muhaddithun} have narrated hadith ath-thaqalayn {Tradition on the Two Weighty Things} in two ways and it has been recorded in the books of hadith.

:An examination must be made to see which way is correct

۱. "Kitab Allah wa 'itrati ahli bayti" {"The Book of Allah and my progeny, the members of my Household"}, or

۲. "Kitab Allah wa sunnati" {"The Book of Allah and my tradition"}.

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۱ - Surah al-Anbiya' ۲۱:۹۲. A similar verse is Surah al-Mu'minun ۲۳:۵۲: "Indeed this community of yours is one community, and I am your Lord, so be wary of Me." In this volume, the translation of Qur'anic passages is adapted from Sayyid 'Ali Quli Qara'i, The Qur'an with a Phrase-by-Phrase English Translation (London: Islamic College for Advanced Studies Press, ۲۰۰۴). {Trans.}

Reply: The authentic {sahih} and established {thabit} hadith of the Holy Prophet (S)(١) is the one with the phrase, "wa ahl bayti" {and the members of my Household}. The chain of transmission {sanad} of the narration which contains the phrase, "sunnati" {my tradition} instead of "ahla bayti" {the members of my Household} is invalid, therefore it is rejected {mardud} and the chain of transmission of the hadith, "wa ahla .bayti" is absolutely sound

{The chain of transmission of the narration, "wa ahli bayti" {and my Household

:{This text has been narrated by two prominent muhaddiths {hadith scholars

١. In his Sahih, Muslim narrates from Zayd ibn al-Arqam, thus: One day Allah's Messenger (S) stood up to deliver sermon near a pool known as Khumm situated between Mecca and Medina. In the said sermon, he extolled Allah and exhorted the :people, and then he said

"ألاـ أيها الناس فانما أنا بشر يوشك أن يأتى رسول ربِّى فأجيب وأنا تاك فيكم الثَّقلين: أولهما كتاب الله فيه والهدى النور فخذو بكتاب الله واستمسكوا به – فحث لى كتاب والله رغب فيه ثم قال: أذكركم الله فى أهل بيتى."

Now to our purpose: O people, I am a human being. I am about to receive a messenger (the angel of death) from my Lord and I, in response to Allah's call, (would bid goodbye to you), but I am leaving among you two weighty things: the one being the Book of Allah in which there is right guidance and light, so hold fast to the Book of .Allah and adhere to it

He exhorted (us) (to hold fast) to the

١- The abbreviation, "S", stands for the Arabic invocative phrase, sallallahu 'alayhi wa alihi wa sallam {may God's blessings and peace be upon him and his progeny}, which {.is mentioned after the name of the Holy Prophet Muhammad (S). {Trans

Book of Allah and then said: The second are the members of my Household; I remind you (of your duties) to the members of my family. I remind you (of your duties) to the members of my family. I remind you (of your duties) to the members of my family.(1)

Darmi has also mentioned this text in his Sunan.(2) It must be said that the chain of transmission of each of the two is as bright as the sun and there is no room for doubt about it.

2. In his narration which contains the phrase, "And my progeny, the members of my Household" {wa 'itrati ahla bayti}, Tirmidhi writes that the Prophet (S) has said:

"إنى تارك فيكم ما ان تمسكتم به لن تضلوا بعدى ، أحدهما أعظم من الأخر: كتاب الله حبل ممدود من السماء

إلى والأرض عترتى أهل بيتى لن يفتقا حتى يردا علىَّ الحوض فانظروا كيف تخلفونى فيها."

Verily, I am leaving among you two weighty things to which if you hold fast, you shall never go astray. One is greater than the other: the Book of Allah, which is the cord extending from the heaven to the earth and my progeny, the members of my Household. These two will never separate from each other until they meet me at the Pond {hawd} (of Kawthar). Be careful as to how you will behave toward them after me.(3)

Both Muslim and Tirmidhi, who are among the compilers of Sahihs and Sunans (compilations of hadiths regarded as authentic by the Ahl as-Sunnah),

p: 7

1- Muslim, Sahih, vol. 4, p. 1803, hadith no. 2408 ('Abd al-Baqi Edition). Abdul-Hamid Siddiqui (trans.), Sahih Muslim (English Translation), vol. 4, hadith no. 5920. {Trans.}

2- Darmi, Sunan, vol. 2, pp. 431-432.

3- Tirmidhi, Sunan, vol. 5, p. 663, hadith no. 37788.

highlight the phrase, "Ahl al-Bayt", and this evidence supports our view, and the chains of transmission of both hadiths enjoy such accuracy and special reliability that they need no discussion and argumentation.

The chain of transmission of the narration, "wa sunnati" {and my tradition}

The tradition, which mentions the phrase, "sunnati" {my tradition} instead of "ahli bayti" {members of my Household}, is a fabricated hadith, which apart from the weakness of its chain of transmission, was concocted and transmitted by the 'Umayyad agents:

1. In his Mustadrak ('ala's-Sahihayn), Hakim al-Nayshaburi relates this narration with the following chain of transmission:

عباس عن بن أبی أویس عن ابی اویس عن ثور بن زید الدّیلمی عن عکمه عن ابن عباس قال رسول الله: "یا أیها الناس إنی قد ترکت فیکم ان اعتصمتم به فلن تضلّوا أبداً کتاب الله وسنّه نبیّه."

'Abbas ibn Abi Uways narrates on the authority of Abi Uways from Thawr ibn Zayd ad-Daylami from 'Ukrumah from Ibn 'Abbas: The Messenger of Allah (S) said:

"O people, I am leaving among you two things to which if you hold fast, you shall never go astray: the Book of Allah and the tradition of His prophet!"(1)

Among the transmitters of this narration are Isma'il ibn Abi Uways and Abu Uways—a father and a son who were not found trustworthy, and they were also accused of lying, fabrication and forgery.

What the 'ulama' of rijal say about the two versions

In Tahdhib al-Kamal, Hafiz al-Mizzi,(2) one of the researchers of the science of rijal,(3) writes about Isma'il and his father as follows:

Yahya ibn Mu'in (who is one of the prominent 'ulama' of 'ilm ar-rijal) says: "Abu Uways and his son (Isma'il) are 'weak'

.Hakim al-Nayshaburi, Mustadrak ('ala's-Sahihayn), vol. ۱, p. ۹۳ -۱

Hafiz: literally means 'memorizer' and is used in hadith terminology, as in the case -۲ of this book, to describe a scholar who has an excellent memory and has memorized a {.great number of traditions. {Trans

Rijal or 'Ilm ar-Rijal: a branch of the science of hadith dealing with the biography of -۳ {.the hadith transmitters or reporters. {Trans

da‘if}. It is also reported that Yahya ibn Mu‘in used to say: “These two persons used} ”.to steal hadith.” Ibn Mu‘in also says about the son (Isma‘il): “He cannot be trusted

”.Regarding the son (Isma‘il), Nisa’i says: “He is ‘weak’ and not trustworthy

Abu’l-Qasim Lalka’i says: “Nisa’i has said a lot against him, concluding that his ”.narration must be rejected

Ibn ‘Adi, one of the ‘ulama’ of rijal, says: “Ibn Abi Uways, a maternal uncle of Malik, (narrates strange hadiths, which nobody accepts.”(۱

In the Introduction to Fath al-Barri, Ibn Hajar (al-‘Asqalani) has stated: “One can never refer (as proof) to the hadith of Ibn Abi Uways on account of the reproach (which Nisa’i has heaped on him.”(۲

In the book, Fath al-Mulk al-‘Ala, Hafiz Sayyid Ahmad ibn Sadiq narrates on the authority of Salmah ibn Shayb, thus: “Isma‘il ibn Abi Uways was heard to have said: (‘Whenever the people of Medina split into two over an issue, I fabricated a hadith’.”(۳

Therefore, the son (Isma‘il ibn Abi Uways) is charged with fabricating hadith and Ibn Mu‘in says that he lies. In addition, his narration has come neither in the Sahih of .Muslim nor in the Sunan of Tirmidhi or any other Sahih books

Concerning Abu Uways, it is enough to state that Abu Hatam ar-Razi in the book, Al-Jarah wa’t-Ta‘dil, says: “His narration may be recorded but it must not be referred to ((as proof), and his narration is neither strong {qawi} nor firm {muhkam}.”(۴

Abu Hatam who relates on the authority of

.Hafiz al-Mazzi, Tahdhib al-Kamal, vol. ۳, p. ۱۲۷ -۱

.Ibn Hajar al-‘Asqalani, Introduction to Fath al-Barri (Dar al-Ma‘rifah Edition), p. ۳۹۱ -۲

.Hafiz Sayyid Ahmad, Fath al-Mulk al-‘Ala, p. ۱۵ -۳

.Abu Hatam ar-Razi, Al-Jarah wa’t-Ta‘dil, vol. ۵, p. ۹۲ -۴

.Ibn Mu'in says that Abu Uways is unreliable

Any narration {riwayah} related by any of these two is by no means authentic .{sahih}. Moreover, it does not accord with authentic and sound narrations

It is worth considering that the narrator of the hadith, viz. Hakim al-Nayshaburi has acknowledged the weakness of the hadith and instead of putting right its chain of transmission, he has brought forth a witness who speaks in favor of it and whose chain of transmission is also weak and devoid of any credibility and so, instead of strengthening the hadith, he has made its weakness more distinct. Now, let us see the :following weak witness

{The second chain of transmission of the narration, "wa sunnati" {and my tradition

With a chain of transmission that will come later on, Hakim al-Nayshaburi thus relates (on the authority of Abu Hurayrah in a narration termed marfu':(١

"إني قد تركت فيكم شيئين لن تضلّوا بعدهما: كتاب الله وسنتي لن يفترقا حتى يردا عليَّ الحوض".

Verily, I am leaving among you two things to which (if you hold fast) you shall never go astray: the Book of Allah and my Sunnah {tradition} and they will never separate ((from each other) until they meet me at the Pond {hawd} (of Kawthar).(٢

:Hakim has transmitted this narration with the following chain of transmission

Ad-Dabi relating on the authority of Salih ibn Musa at-Talhi from 'Abd al-'Aziz ibn" ".Rafi' from Abi Salih from Abu Hurayrah

Like the previous narration, this narration is a fabricated one, and Salih ibn Musa at-:Talhi is one of its transmitters about whom great figures of 'ilm ar-rijal say

Yahya

Marfu': 'traceable' – refers to any tradition that can be traced back to a Ma'sum -١

(infallible – referring specifically to the Prophet (S) and the Imams ('a)), regardless of the continuity in its chain of transmission. {Trans.}

2- Hakim al-Nayshaburi, Mustadrak ('ala's-Sahihayn), vol. 1, p. 93.

ibn Mu'in says: "Salih ibn Musa is unreliable." Abu Hatam ar-Razi says: "His hadith is 'weak' {da'if} and 'unusual' {munkar}; he narrates many of his 'unusual' hadiths from trustworthy individuals." Nisa'i says: "His hadith cannot be recorded." In another place, he says: "His hadith is rejected {matruk}."(۱)

In Tahdhib at-Tahdhib, Ibn Hajar (al-'Asqalani) writes: "Ibn Hibban says: 'Salih ibn Musa attributes to trustworthy individuals, things which do not correspond with their words.' He then says: 'His hadith does not represent a sound proof' and Abu Na'im says: 'His hadith is rejected and he always narrates unusual hadiths'."(۲)

Also, in At-Taqrib,(۳) Ibn Hajar says: "His hadith is rejected." In Al-Kashif,(۴) Dhahabi says: "His hadith is weak." In Mizan al-I'tidal,(۵) Dhahabi relates a disputable hadith from him, and says that it is among his 'usual' hadiths.

The third chain of transmission of the narration, "wa sunnati" {and my tradition}

In At-Tamhid, Ibn 'Abd al-Barr relates this narration with the following chain of transmission:

'Abd ar-Rahman ibn Yahya relating on the authority of Ahmad ibn Sa'id from Muhammad ibn Ibrahim ad-Dubayli from 'Ali ibn Zayd al-Fara'idi from al-Hunayni from Kathir ibn 'Abd Allah ibn 'Amru ibn 'Awf from his father from his grandfather.(۶)

Concerning Kathir ibn 'Abd Allah, Imam ash-Shafi'i says: "He is one of the pillars of lying."(۷) Abu Dawud says: "He is one of the mendacious and liars."(۸) Ibn Hibban says: "'Abd Allah ibn Kathir narrates from his father and grandfather a book of hadith based on forgery. Relating any narration from that book and any of 'Abd Allah's narration is unlawful except if it is intended to

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۱- Hafiz al-Mazzi, Tahdhib al-Kamal, vol. ۱۳, p. ۹۶.

۲- Ibn Hajar (al-'Asqalani), Tahdhib at-Tahdhib, vol. ۴, p. ۳۵۵.

۳- Ibn Hajar (al-'Asqalani), At-Taqrib (translated version), no. ۲۸۹۱.

۴- Dhahabi, Al-Kashif (translated version), no. ۲۴۱۲.

۵- Dhahabi, Mizan al-I‘tidal, vol. ۲, p. ۳۰۲.

۶- At-Tamhid, vol. ۲۴, p. ۳۳۱.

۷- Ibn Hajar (al-‘Asqalani), Tahdhib at-Tahdhib (Dar al-Fikr), vol. ۸, p. ۳۷۷; Tahdhib al-Kamal, vol. ۲۴, p. ۱۳۸.

۸- Ibid.

(express surprise or for the sake of criticism."(1)

Nisa'i and Darqutni say: "His hadith is rejected." Imam Ahmad (ibn Hanbal) says: "He is munkar al-hadith (he who relates odd hadiths) and he is not reliable". And Ibn Mu'in has the same view about him.

It is surprising that in the biographical account of Kathir, At-Taqrib, Ibn Hajar has contented himself with the term, "weak" {da'if}, regarding those who have accused him of lying as fanatic. Meanwhile the forerunners of 'ilm al-rijal have charged him with lying and forgery. Moreover, Dhahabi says: "His statement is unfounded and weak."

Narration without a chain of transmission

In Al-Muwatta' Malik has narrated it as mursal(2) without mentioning the chain of transmission,(3) and we all know that such a narration is devoid of any value.

This survey has clearly shown that the narration, "wa sunnati" {and my tradition} has been forged and concocted by the mendacious narrators affiliated to the 'Umayyads who have fabricated it as opposed to the authentic hadith, "wa 'itrati" {and my progeny}.

As such, it is necessary for those who deliver sermons in mosques, religious orators, and prayer leaders to abandon the unfounded narration attributed to the Messenger of Allah (S), and to familiarize, instead, the people with the authentic hadith—the hadith which has been narrated by Muslim in his Sahih with the phrase "ahla bayti" {members of my Household} and Tirmidhi (in his Sunan) with the words "'itrati ahla bayti" {my progeny, the members of my Household}. It is incumbent upon the seekers of

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١- Ibn Hibban, Al-Majruhin, vol. ٢, p. ٢٢١.

٢- Mursal: 'hurried' – a tradition, whose complete chain of transmission is unknown, i.e. the names of one or more of its narrators are missing or unknown. The word

‘mursal’ literally means ‘forwarded on’ because often the tradition is forwarded on by a Follower {Tabi’i}, missing out the name of the Companion {Sahib} who narrated it {.to him. {Trans

.Malik ibn Anas, Al-Muwatta’, p. ٨٨٩, hadith no. ٣ -٣

knowledge to observe the rules of the science of hadith and distinguish between the .authentic hadith and the ‘weak’ one

In conclusion, we have to note that by the term, “ahla bayti” the Prophet (S) is referring to his offspring {dhurriyyah}, namely Hadrat Fatimah, Hasan and Husayn (‘a)(۱) as Muslim in his Sahih(۲) and Tirmidhi in his Sunan(۳) have narrated on the :authority of ‘A’ishah

نزلت هـذه الأـيه على النّبى صـلى الله عليه وأله وسّـلم – إنما يُريـد الله ليُـذهب عنكم الرّجس أهل البيت ويُطهِّركم تطهيراً – فى بيت أم سـلمه فدعا النبيّ صـلى الله عليه وأله وسـلم وفاطمه وحسناً وحسيناً فجللهم وبكساء على خلف ظهره فجلّله بكساء ثم قال: اللهم هؤلاـء أهـل بيتى فاذهب عنهم الرّجس وطهِّرهم تطهياً. قالت أم سـلمه: وأنا معهم يا نبيّ الله؟ قال: أنت على مكانك وأنت إلى خير."

The verse, “Indeed, Allah desires to repel all impurity from you, O People of the Household, and purify you with a thorough purification”(۴) was revealed in the house .of Umm Salamah

The Prophet wrapped Fatimah, Hasan and Husayn in a cloak, and ‘Ali was behind him. He wrapped him in it and then said: “O God! They are the members of my Household {ahl al-bayt}. Repel all impurity from them and purify them with a thorough purification.” Umm Salmah said: “O Prophet of Allah! Am I with them?” He said: (“Remain where you are and you are in good (position).”(۵

{The meaning of Hadith ath-Thaqalayn {Tradition on the Two Weighty Things

As the Holy Prophet has mentioned ‘itrah {progeny} alongside the Qur’an, describing both of them

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The abbreviation, ““a” stands for the Arabic invocative phrase, ‘alayhis-salam, - ۱ ‘alayhimus-salam, or ‘alayhas-salam {may peace be upon him/them/her}, which is mentioned after the names of the prophets, angels, Imams from the Prophet’s {.progeny, and saints (‘a). {Trans

Muslim, Sahih, vol. ۴, p. ۱۸۸۳, hadith no. ۲۴۲۴. Abdul-Hamid Siddiqui (trans.), Sahih - ۲

{.Muslim (English Translation), vol. ۴, hadith no. ۵۹۵۵. {Trans

.Tirmidhi, Sunan, vol. ۵, p. ۶۶۳ -۳

{.Surah al-Ahzab ۳۳:۳۳. {Trans -۴

.Quoted from Hasan ibn ‘Ali ash-Shaqqaf, Sahih Sifah Salat an-Nabi (S), pp. ۲۸۹-۲۹۴ -۵

:as the proofs of Allah for the ummah, two conclusions can be deduced from it

The words of the Prophet's progeny {'itrah}, like the very Qur'an, is a proof .١ {hujjah}, and so in religious affairs—both ideological and jurisprudential—their words must have to be adhered and with the existence of the proof that they have to be followed, one must not turn away from them and follow others.

Although after the demise of the Prophet (S) the Muslims split over the issue of caliphate and administering the political affairs of the ummah and they became two groups each of which has its own logic and basis, they ought to have no disagreement about the intellectual authority of the Ahl al-Bayt ('a) because all Muslims confirm the authenticity of Hadith ath-Thaqalayn, which regards the Qur'an and the Prophet's Ahl al-Bayt ('a) as the authority on beliefs and laws, and if the Muslim ummah abide by this hadith, the scope of difference will be narrowed and this will pave the way to the unity of the Muslims.

The Qur'an, the Word of Allah, is preserved from error and mistake. So how could it .٢ :include errors when God says about it

(لَا يَأْتِيهِ الْبَاطِلُ مِن بَيْنِ يَدَيْهِ وَلَا مِنْ خَلْفِهِ تَنزِيلٌ مِّنْ حَكِيمٍ حَمِيدٍ)

"Falsehood cannot approach it, from before it nor from behind it, a {gradually} sent down {revelation} from One all-wise, all-laudable"(١)?

If the Qur'an is preserved from error, then its partner and counterpart, i.e. the 'itrah must also be preserved from

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١- Surah Fussilat ۴١:۴٢.

error because it is incorrect to couple an errant person or errant people with the .Qur'an

This hadith is a testimony to their immunity from any sort of impurity. It must be observed here that infallibility {'ismah} is not a special privilege which only prophets ('a) enjoy. It is not impossible for an individual to be immune from sin even though he ,or she is not a prophet. Based on the following verse

إن الله اصطفاك وطهّرك واصطفاك على نساء العالمين.

Allah has chosen you and purified you, and He has chosen you above the world's" (women,"(١

.Hadrat Maryam (Saint Mary) is free from sin though she is not a prophet

?Question ٢ : What does "Shi'ah" mean

:Reply: In Arabic "Shi'ah" literally means "follower". The Glorious Qur'an states

وإنَّ من شيعته لإبراهيم.

(Indeed Abraham was among his followers {Shi'ah}."(٢"

But the Muslims use the word "Shi'ah" to mean the group of people who believe that prior to his demise, the Prophet (S) had designated his successor and the caliph of the Muslims in numerous occasions such as the day known as "Ghadir" on Dhu'l-Hijjah ١٨, ١٠ AH and in a mammoth assembly (of Muslims) he (S) appointed him as the political, .(intellectual and religious authority after him (S

To elucidate, after the Holy Prophet (S), the Muhajirun(٣) and the Ansar(٤) were :divided into two groups

A group believed that the Prophet of Allah (S) did not ignore the question of .١ caliphate and he designated 'Ali ibn Abi Talib ('a)—the first person who believed in him .(S)—as his successor

This group is composed

۱- Surah Al 'Imran ۳:۴۲.

۲- Surah as-Saffat ۳۷:۸۳.

۳- Muhajirun: a title given to the Muslims of Mecca who accompanied the Prophet (S) in his hijrah (migration) to Medina. {Trans.}

۴- Ansar: a title given to the Muslims of Medina who received the Prophet (S) and the Muslims of Mecca who migrated (hijrah) to Medina. {Trans.}

of Muhajirun and Ansar with all the leading figures of the Bani Hashim(1) and a number of great Companions {sahabah}(2) such as Salman al-Farsi, Abu Dharr, Miqdad, Khabbab ibn Art, and the like. They remained firm in their belief and were called the "Shi'ah of 'Ali ('a)."

Of course, this appellation has been given by the Holy Prophet (S) himself during his lifetime to the followers of the Commander of the Faithful ('a). While pointing to 'Ali ibn Abi Talib ('a), he said:

"والذی نفسی بیده إن هذا وشیعته لهم الفائزون یوم القیامه."

"By Him in Whose hand my life is, verily this man ('Ali) and his Shi'ah shall be the triumphant on the Day of Resurrection."(3)

Therefore, "Shi'ah" means a group of Muslims of the early period of Islam who, on account of the belief that wilayah {guardianship}(4) is based on revelation {tansisi}, are given this appellation, and this group has remained faithful to the Prophet's Household {Ahl al-Bayt} ('a) until today.

From this, we realize the station and position of the Shi'ah, and in this way the groundless statement of some ignorant or spiteful concocters who claim that Shi'ism is a product of the later periods, becomes clear. For further information on the history of the Shi'ah, one may refer to such books as Asl ash-Shi'ah wa Usuluha, Al-Muraja'at, and A'yan ash-Shi'ah.

۲. Another group believed that the station of caliphate is an electoral position. As such, they paid allegiance to Abubakr and later on, they were known as the "Ahl as-Sunnah" or "Sunni."

۱- Bani Hashim: a clan in Mecca to which the Prophet and his descendants belong. {Trans.}

۲- Companions {sahabah}: it refers to the Companions of the Prophet (S). In earlier

times, the term was given only to his close friends who had close contact with him. Later, the term was extended to include the believers who had seen him, eventhough {.it was for a brief moment or at an early age. {Trans

Jalal ad-Din as-Suyuti, Ad-Durr al-Manthur, vol. ۶, on the commentary of Surah al- -۳ Bayyinah ۹۸:۷: إِنَّ الَّذِينَ ءامَنُوا وَعَمِلُوا الصّالِحاتِ أُوْلئِكَ هُمْ خَيْرُ الْبَرِيَّهِ "Indeed those who have faith and do righteous deeds—it is they who are the best of creatures."

For further information about the idea of guardianship {wilayah} and the guardian -۴ {wali}, see Murtada Mutahhari, Wilayah: The Station of the Master, trans. Yahya {.Cooper (Tehran: World Organization for Islamic Services, ۱۹۸۲). {Trans

The result was that notwithstanding the fact that these two Muslim sects have so many common views about the roots of religion, they have different attitudes toward the question of caliphate and succession to the Prophet. The members of each of the .two groups were from among the Muhajirun and Ansar

Question ۳ : Why is 'Ali ibn Abi Talib ('a) regarded as the wasi {executor of will} and ?(successor of the Prophet (S

point

Reply: As we already stated, the Shi'ah have a firm belief that the position of caliphate is determined through revelation {tansisi} and that after the Holy Prophet (S) the .{Imamah {leadership} is in some respects like prophethood {nubuwwah

Just as the Prophet (S) has to be appointed through Divine decree, the wasi {executor .of will} of the Prophet (S) too must be designated by Him, the Glorious and Sublime

The biography of the Messenger of Allah (S) is a testimony to this belief; for, in many occasions he designated 'Ali ('a) as his successor {khalifah}. Here, we shall mention :only three of these occasions

At the Commencement of the Prophetic Mission .۱

When the Prophet (S) received from God the commission to invite his relatives to the ,doctrine of monotheism as it is confirmed by the the verse

وأنذ عشيرتک الأقربين.

(Warn the nearest of your kinsfolk,"(۱"

:he addressed them by saying

فأيكم يوازرنی فی هذا الأم علی أن يكون أخی ووزيری وخليفتی ووصيّی فيكم؟

Which of you will assist me in this affair so that he would my brother {akhi}, minister" "?{waziri}, successor {khalifati}, and the executor of my will {wasi} among you

The only person who gave a positive response to this heavenly call was ‘Ali ibn Abi Talib

p: ۱۷

۱- Surah ash-Shu‘ara’ ۲۶:۲۱۴.

:a). Then, facing his relatives, the Messenger of Allah (S) said‘)

"إن هذا أخی ووصیّی خلیفتی فیکم فاسمعوا له وأطیعوه."

Verily, he (‘Ali) is my brother, the executor of my will and my successor among you.“ (So, listen to him and obey him.”(۱)

During the Tabuk Expedition .۲

:(The Prophet (S) said to ‘Ali (‘a

أما ترضی أن تکون منّی بمنزله هارون من موسی إلا أنه لا نبیّ بعدی؟

Are you not satisfied that you are to me as Harun (Aaron) is to Musa (Moses) except“ (that there will be no prophet after me?”(۲)

That is to say, “Just as Harun (‘a) is the executor of will and the immediate successor ”.of Musa (‘a), you are my successor

In the ۱۰th Year after Hijrah .۳

On his return from the Farewell Pilgrimage {Hajjah al-Wida‘}, at a place called Ghadir Khumm the Messenger of Allah (S) introduced ‘Ali (‘a) before a mammoth assembly :(of pilgrims) as the wali {guardian} of the believers, male or female, saying

"من کُنت مولاه فهذا علیّ مولاه."

”.{Of whosoever I am master {mawla}, then ‘Ali is also his master {mawla“

The important and noteworthy point is that at the beginning of his speech, the :Prophet (S) asked

ألست أولی بکم من أنفسکم؟

”?Have I more authority over you than you have over yourselves“

And the Muslims unanimously replied in the affirmative. Therefore, it must be noted here that in this hadith the Prophet (S) meant by the word, “mawla” the absolute

guardianship over the believers, and we can conclude that the Prophet (S) had established 'Ali ('a) in the same position which he had. And on that very day Hassan

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١- Tarikh at-Tabari, vol. ٢, pp. ٦٢-٦٣; Tarikh al-Kamil, vol. ٢, pp. ٤٠-٤١; Musnad Ahmad ibn Hanbal, vol. ١, p. ١١١; Ibn Abi'l-Hadid, Sharh Nahj al-Balaghah, vol. ١٣, pp. ٢١٠-٢١٢.

٢- Sirah Ibn Hisham, vol. ٢, p. ٥٢٠; Ibn Hajar (al-'Asqalani), As-Sawa'iq al-Muhriqah (Egypt, ٢nd Edition), Book ٩, Chapter ٢, p. ١٢١.

:ibn Thabit versified the historic event of Ghadir as follows

يناديهم يوم الغدير نبيّهم بخمّ واسمع بالرّسول مناديا فقال: فمن مولاكم ونبيّكم؟ فقالوا: ولم يدلوا أهناك التعاميا إلهك ومولانا أنت نبيّن ولم تلق منا فى الولايه عاصيا فقال له: قم يا عليّ فإننى رضيتك من بعدى إماماً وهادياً فمن كنت مولاه فهذا ولّيه فكونوا له اتباع صدق مواليا هناك دعا: اللهم وال وليّه وكن للذى عادى عليّا معاديا.

Their Prophet calls on them on the day of Ghadir Khumm; now, listen to the call of the :Prophet

Then he said to the people: "Who is your Master {mawla} and your guardian {wali}? :Then, without showing inattention, they said

Your Lord is our Master {mawla} and you are our guardian {wali}, and no one among" ".us today disobeys you

Then he said: "Stand up O 'Ali! For, I am indeed well pleased that you are the Imam ".and guide after me

Then he said:} "Therefore, of whomsoever I am master, 'Ali is his master also. May} "!you be their true supporters

He then prayed, saying: "O Allah! Be Thou a Friend of those who are his ('Ali s) friends, (and be Thou an Enemy of those who are his enemies."(١)

The hadith on Ghadir is among the mutawatir(٢) hadiths, which is narrated not only by the Shi'ah 'ulama' but also by approximately ٣۶٠ Sunni scholars(٣) and the number of transmitters reaches ١١٠ Companions. Twenty six prominent Muslim 'ulama' have written a separate book about the chain of transmission and transmitters of this .hadith

Abu Ja'far Tabari, the

Khwarazmi al-Maliki, Al-Manaqib, p. ٨٠; Sibt ibn Jawzi al-Hanafi, Tadhkirat Khawas -١ .al-Ummah, p. ٢٠; Ganji Shafi'i, Kifayah at-Talib, p. ١٧; and others

٢- Mutawatir: a tradition from the Prophet (S) or an infallible Imam, repeatedly and widely narrated in an uninterrupted sequence, through successive reliable narrators. {Trans.}

٣- See, for example, Ibn Hajar, As-Sawa'iq al-Muhriqah (Egypt, ٢nd Edition), Book ٩, Chapter ٢, p. ١٢٢.

renowned Muslim historian, has compiled the chain of transmission and transmitters of this hadith in two bulky volumes. For further information, one may refer to the .book, Al-Ghadir

?Question ۴: Who are the Imams

Reply: During his lifetime, the Holy Prophet (S) declared that after him there shall be twelve caliphs all of whom will be from Quraysh, and through whom Islam shall be .exalted

:Jabir ibn Samurah narrates

"سـمعت رسول الله صـلى الله عليه وأله وسـلم يقول : لا يزال الإسـلام عزيزاً إلى اثنى عشـر خليفه ثم قال كلمه لم أسـمعها فقلت لأبى ما قال؟ فقال: كلهم من قريش."

I heard the Messenger of Allah (S) saying: 'Islam will keep its honor through twelve caliphs.' Then, he said a statement which I failed to catch. So I asked my father, "What did he (S) say?" He (my father) replied that he (S) said: "All of them will be from (Quraysh.(۱

In the history of Islam, there are not twelve caliphs who preserve the honor of Islam except the twelve Imams in whom the Shi'ah believe; for they are the twelve caliphs .whom the Prophet (S) introduced as his successors

Now, let us see who the twelve caliphs are. If we say that they are the four caliphs who are known by the Ahl as-Sunnah as "Rightly-Guided Caliphs" {khulafa' ar-.rashidun}, there are no other caliphs who contributed to exalting Islam

The biography of the 'Umayyad and 'Abbasid caliphs is a testimony to this fact. As for the twelve Imams in whom the Shi'ah believe, they were

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Muslim, Sahih (Egypt), vol. ۶, p. ۲. Abdul-Hamid Siddiqui (trans.), Sahih Muslim - ۱ {.(English Translation), vol. ۳, hadith no. ۴۴۸۰. {Trans

.a clear manifestation of piety and virtue during their respective periods

They were also preservers of the Messenger of Allah's (S) Sunnah and the people to whom Sahabah {Companions} and Tabi'un {Followers} were attracted, (۱) and whose knowledge and trustworthiness are acknowledged by historians. These twelve :Imams are

;Ali ibn Abi Talib' .۱

;(Hasan ibn 'Ali (al-Mujtaba .۲

;Husayn ibn 'Ali .۳

;(Ali ibn al-Husayn (Zayn al-'Abidin' .۴

;(Muhammad ibn 'Ali (al-Baqir .۵

;(Ja'far ibn Muhammad (as-Sadiq .۶

;(Musa ibn Ja'far (al-Kazim .۷

;(Ali ibn Musa (ar-Rida' .۸

;(Muhammad ibn 'Ali (at-Taqi .۹

;(Ali ibn Muhammad (an-Naqi' .۱۰

Hasan ibn 'Ali (al-'Askari); and .۱۱

.(Muhammad ibn al-Hasan (al-Mahdi .۱۲

There have been mutawatir traditions related from the Prophet (S) regarding the last Imam who is known as the "Promised Mahdi" transmitted by Muslim hadith scholars .{{muhaddithun

For further information about the life of these great leaders, whom the Messenger of :Allah (S) himself has named, one may refer to the following books

;(Tadhkirat al-Khawas (Tadhkirah Khawas al-Ummah .١

;Kifayat al-Athar .٢

Wafiyat al-A'yan; and .٣

A'yan ash-Shi'ah (by Sayyid Muhsin Amin al-'Amili), which is the most . ۴ comprehensive of the four books.

"Question ۵: Why do Shi'a say "Allahumma salli 'ala Muhammad wa Ali Muhammad

When invoking blessings {salawat} on Muhammad (S), why do you also associate his progeny {a} to him by saying, "Allahumma salli 'ala Muhammad wa Ali Muhammad" ?{"{"O Allah! Bless Muhammad and the progeny of Muhammad

Reply: It has been established that the Prophet (S) himself had taught the Muslims ,how to invoke blessings on him. When the following noble verse

(إِنَّ اللَّهَ وَمَلَائِكَتَهُ يُصَلُّونَ عَلَى النَّبِيِّ يَا أَيُّهَا الَّذِينَ آمَنُوا صَلُّوا عَلَيْهِ وَسَلِّمُوا تَسْلِيمًا

Tabi'un {'Followers' or 'Successors'} refers to the second generation of Muslims - ١ who came after the Companions, who did not know the Prophet (S) but who knew his {.Companions. {Trans

(

Indeed Allah and His angels bless the Prophet. O you who have faith! Invoke“ (blessings on him and invoke Peace upon him in a worthy manner,”(١)

was revealed, the Muslims asked the Prophet (S): “How should we invoke blessings :(on you)?” The Prophet (S) said

"لا تصلّوا علىّ الصلوه البتراء."

”.Do not invoke ‘incomplete’ blessings on me“

:They again asked: “How should we invoke blessings on you?” He (S) replied: “Say

أَللّهُمَّ صَلِّ عَلىٰ مُحَمَّدٍ وَ عَلىٰ آلِ مُحَمَّدٍ

.Allahumma salli ‘ala Muhammad wa Ali Muhammad

(O Allah! Bless Muhammad and the family of Muhammad.”(٢)“

The exceptionally high station of the Prophet’s family {al} (‘a) led Imam ash-Shafi‘i to :compose the following famous poem

يا أهل بيت رسول الله حبّكم فرض من الله فى القرأن أنزله كفاكم من عظيم القد أنكم من لم يصل عليكم لا صلوه له."

O members of the Household {Ahl al-Bayt} of the Messenger of Allah! (Our) love for .you is an obligation, which God has revealed in the Qur’an

Your lofty station such that if one does not invoke blessings on you (while offering (prayers) one’s prayer will be of no avail.(٣)

?{Question ۶: Why do you regard your Imams as “infallible” {ma‘sum

Reply: There are numerous proofs which confirm the infallibility {‘ismah} of the Imams who are all members of the Prophet’s Household {Ahl al-Bayt}. We shall :mention only one of them

According to a narration related by both Shi‘ah and Sunni scholars, during the last

:days of his life the Prophet (S) said

"إني تارك فيكم الثقلين كتاب الله وأهل بيتي وإنهما لن يفترقا حتى يردا عليّ الحوض."

Verily, I am leaving among you Two Weighty

p: ۲۲

.Surah al-Ahzab ۳۳:۵۶ -۱

Ibn Hajar, As-Sawa'iq al-Muhriqah, ۲nd edition (Cairo: Maktabat al-Qahirah), Book -۲ ۱۱, Chapter ۱, p. ۱۴۶ and a similar one in Jalal ad-Din as-Suyuti, Ad-Durr al-Manthur, vol. ۵, commentary of Surah al-Ahzab ۳۳:۵۶ has been narrated by hadith scholars {muhaddithun} and compilers of Sahihs and Musnads such as 'Abd ar-Razzaq, Ibn Abi Shaybah, Ahmad ibn Hanbal, al-Bukhari, Muslim, Abu Dawud, Tirmidhi, Nisa'i, Ibn .(Majah, Ibn Mardaway, from Ka'ab ibn 'Ujrah from the Holy Prophet (S

As-Sawa'iq al-Mahriqah, Book ۱۱, Chapter ۱, p. ۱۴۸; Shabrawi, Al-Ithaf, p. ۲۹; - ۳ Hamzawi Maliki, Mashariq al-Anwar, p. ۸۸; Zarqani, Al-Mawahib; Sabban, Al-As'af, p. .۱۱۹

Things: the Book of Allah (the Qur'an) and the members of my Household {Ahl al-Bayt}, and they will never separate from each other until they meet me at the Pond ({Al-Hawd} (of Kawthar on the Day of Resurrection).(١)

Here is an interesting point: without an iota of doubt, the Glorious Qur'an is free from any form of deviation and error. How could an error approach the divine revelation when the Sender is God, the messenger is the Angel of Revelation ('a) and the ?(receiver is the Prophet of God (S

Since the infallibility of these three is as crystal clear as the sun; the Muslims of the world regard the Holy Prophet (S) as immune from committing error with respect to receiving, preserving and conveying the revelation and it is clear that the Book of Allah has such a constant and veracious immunity, then the Ahl al-Bayt of the Messenger of Allah (S) are also immune from any sort of lapse and error. For, in this hadith, the progeny {'itrah} of the Prophet have been described as equal to the Glorious Qur'an in guiding and leading the ummah, which means that they both are .{equal in terms of infallibility {'ismah

In other words, it is absurd to regard a person or persons who are not infallible as .equal to the Book of Allah

The most explicit testimony to the infallibility of the Imams ('a) is the following :(expression of the Prophet (S

"وإنهما لن يفترقا حتى يردا عليَّ الحوض."

And they will never separate from"

Mustadrak al-Hakim, vol. ٣, p. ١٤٨; As-Sawa'iq al-Muhriqah, Book ١١, Chapter ١, p. -١ ١٤٩. There is also a similar text in Kanz al-'Ummal, vol. ١, Bab "Al-I'tisam bi'l-Kitab .wa's-Sunnah", p. ٤٤; Musnad Ahmad ibn Hanbal, vol. ٥, pp. ١٨٢, ١٨٩; and others

each other (in guidance and leadership) until they meet me at the Pond {Al-Hawd} (of Kawthar on the Day of Resurrection).”

Once the Ahl al-Bayt of the Prophet (S) were not free from lapses and errors, they would be separated from the Qur’an which is free from error and they would go astray, whereas the Holy Prophet (S) has emphatically negated it.

Of course, the “Ahl al-Bayt” according to the statement of the Prophet (S) does not refer to all his consanguineous and affinitive relatives for not all of them were free from lapses.

Therefore, only a specific group of his progeny has such an honor and this station and status is applicable to a limited members of his relatives, and these are the very Imams from the Ahl al-Bayt (‘a) who, throughout history, have been the light of the path of the ummah, the preservers of the Prophet’s Sunnah and the guardians of the Shari‘ah.

Question ٧: Why do Shi’a Add Ashhadu anna ‘aliyyan waliyyullah” in the Call to Prayer?

In adhan {call to prayer}, why do you say, “Ashhadu anna ‘aliyyan waliyyullah” {“I bear witness that ‘Ali is Wali of Allah”} and give testimony to the wilayah {guardianship} of ‘Ali (‘a)?

Reply: In order to reply to this question, let us consider the following points:

١. In their books on jurisprudence, all the Shi‘ah jurists {fuqaha} stress that to say: “I bear witness to the wilayah of ‘Ali (‘a)” is not part of adhan or iqamah, and no one has the right to say that it is part of any of the two.

٢. From the

viewpoint of the Qur'an, 'Ali ('a) is one of the awliya', and the following verse explicitly points to his wilayah over the Muslims:

(إِنَّمَا وَلِيُّكُمُ اللّهُ وَرَسُولُهُ وَالَّذِينَ آمَنُواْ الَّذِينَ يُقِيمُونَ الصَّلاَةَ وَيُؤْتُونَ الزَّكَاةَ وَهُمْ رَاكِعُونَ)

"Your guardian is only Allah, His Apostle, and the faithful who maintain the prayer and give the zakat while bowing down."(1)

The Sunni Sahihs and Musnads include narrations that highlight the fact that the noble verse was revealed to praise 'Ali ('a) who, while doing ruku' {bowing down in prayer}, gave his ring to a poor person.(2) When this verse which refers to 'Ali ('a) was revealed, Hassan ibn Thabit versified this event in the following poem:

فأنت الذی أعطیت إذ أنت راکع

فدتک نفوس القوم یا خیر راکع

فأنزل فیک الله خیر ولایه

وبینهما فی مُحکمات الشرائع

You are the one who donated, while doing ruku'. May the souls of the folk be sacrificed to you, O the best of those who bow down!

Thus, God has sent down the best wilayah to you, and explained it through the decrees of the Shari'ah.

3. The Holy Prophet (S) said:

إنما الأعمال بالنّیات.

"Verily, actions are (judged) by intention."

Since the wilayah of 'Ali ('a) is one of the principles stipulated in the Qur'an, and the said phrase is not regarded as part of the adhan (or iqamah), what is wrong about uttering it alongside the testimony to the apostleship of the Prophet (S)?

Here, it is necessary to mention that if due to adding a sentence to adhan, the Shi‘ah ,must be castigated

p: ٢٥

.Surah al-Ma’idah ۵:۵۵ -١

The references concerning the circumstances related to the revelation of this verse -٢ on the said case is more than what have been enumerated here. Anyway, below are some of these ample references: Tafsir at-Tabari, vol. ۶, p. ١٨۶; Ahkam al-Qur’an (Tafsir Jasas), vol. ٢, p. ۵۴٢; Tafsir al-Baydawi, vol. ١, p. ٣۴۵; Ad-Durr al-Manthur, vol. ٢, .p. ٢٩٣

?how could the following two cases be justified

:Authentic historical references confirm that the following phrase .١

حيّ على خير العمل

Hayya 'ala khayr al-'amal

"Come to the best of deeds"

was part of adhan,(١) but during the caliphate of the second caliph, this phrase was omitted under the pretext that when people hear the words "the best of deeds" they will think that praying is better than jihad and cease taking part in jihad. And things (remained as such.(٢

,The sentence .٢

الصلوه خير من النوم

As-salatu khayrun mina 'n-nawm

"Prayer is better than sleeping"

was not part of the adhan during the time of the Holy Prophet (S) but has been :included therein later on,(٣) and as such, in the book, Al-Umm, Imam ash-Shafi'i says

"أكره فى الأذان الصلوه خير من النوم لأن أبا محذوره لم يذكره."

It is not pleasing for me that we say in the adhan: 'as-salatu khayrun mina 'n-nawm' because Abu Mahdhurah (one of the narrators and muhaddithun) has not included it ((in his compilation of hadiths).(٤

Question ٨: Who is the Mahdi of Muhammad's Progeny {Al Muhammad} and why are ?you waiting for his advent

Reply: Among the issues on which the heavenly religions have consensus of opinion is the "Global Reformer" who shall appear at the end of time. Not only the Muslims but

also the Jews and Christians are waiting for the advent of this man who will spread justice in the world. A survey of the Old and New Testaments will make this fact (clear.(۵

:In this regard, muhaddithun narrate that the Holy Prophet (S) has said

لو لم يبق من الدهر إلا يوم لبعث الله رجلاً

p: ۲۶

۱- Kanz al-'Ummal, "kitab as-salah," vol. ۴, p. ۲۶۶, an at-tabrani, "kana Bilal yu'dhdhin bi's-subh fayaqul: hayya 'ala khayr al-'amal"; Sunan Bayhaqi, vol. ۱, pp. ۴۲۴-۴۲۵; Malik, .Al-Muwatta', vol. ۱, p. ۹۳

۲- Kanz al-'Irfan, vol. ۲, p. ۱۵۸; Sirat al-Mustaqim wa Jawahir al-Akhbar wa al-Athar, vol. ۲, p. ۱۹۲; Qawshachi, Sharh at-Tajrid, mabhath imamah, p. ۴۸۴, "sa'ad al-minbar wa qal: ayyuha ' n-nas thalath kann 'ala 'ahd rasul Allah ana anhi 'anhum wa aharramahunna wa hiya mut'ah an-nisa'i wa mut'ah al-hajj wa hayya 'ala khayr ."al-'amal

۳- .Kanz al-'Ummal, "kitab as-salah," vol. ۴, p. ۲۷۰

۴- .Quoted in Dala'il as-Sidq, vol. ۳, "al-qism ath-thani," p. ۹۷

۵- Psalms of David, Songs ۹۶-۹۷; Book of Daniel, chap. ۱۲ of the Old Testament; Gospel of Matthew, chap. ۲۴; Gospel of Mark, chap. ۱۳; Gospel of Luke, chap. ۲۱ of the New Testament are narrating about the Promised One for whose advent the world is .waiting

من أهل بيتي يملأها عدلاً كما مُلئت جوراً.

Even if only one day is to remain in this world, God will surely send a man from my Ahl al-Bayt who shall fill the world with justice and equity just as it has been filled with (oppression.(١)

Therefore, as it has been mentioned earlier, the belief in the coming of such a reformer is commonly acknowledged by the authorities of the heavenly religions, and by many traditions regarding the Promised Mahdi presented in the Sahih and Musnad books of the Ahl as-Sunnah. The muhaddithun and scholars of the two Islamic sects ((Shi'ah and Sunni) have written a good many books regarding him ('a).(٢)

The compendium of these traditions have specified his characteristics and salient features in such a manner that they are exactly applicable to the direct son of Imam Hasan al-'Askari ('a),(٣) the ١١th Imam followed by the Shi'ah. According to these traditions, his name is the same as that of the Holy Prophet (S);(۴) he is the twelfth (Imam,(۵) and he is from the progeny of Husayn ibn 'Ali ibn Abi Talib ('a).(۶)

By Divine Command, the Promised Mahdi was born in ٢۵۵ AH and he is now living like .{other people, though in a state of occultation {ghaybah

It is necessary to note that such a long life is incongruent neither with science and learning, nor with the logic of revelation. Today science is at the threshold of increasing man's longevity, believing that man has the ability to live for

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Sunan Abu Dawud (Egypt: Taziyyah Press, n.d.), vol. ٢, p. ٢٠٧; Yanabi' al-Mawaddah, -١ .p. ۴٣٢; Nur al-Absar, bab ٢, p. ١۵۴

See, for example, Muhammad ibn Yusuf ibn al-Kanji ash-Shafi'i, Al-Bayan fi Akhbar -٢ Sahib az-Zaman; 'Ali ibn Husam ad-Din known as Muttaqi al-Hindi, Al-Burhan fi 'Alamat Mahdi Akhir az-Zaman; Ahmad Amin Misri, Al-Mahdi wa'l-Mahdawiyyah. The Shi'ah 'ulama' have written a lot of books in this regard which are too many to .enumerate such as Al-Malahim wa'l-Fitan, etc

۳- Yanabi‘ al-Mawaddah, part ۷۶, on “virtues”, from Jabir ibn ‘Abd Allah al-Ansari.

۴- Sahih Tirmidhi (New Delhi, ۱۳۴۲ AH), vol. ۲, p. ۴۶; Musnad Ahmad ibn Hanbal (Egypt, ۱۳۱۳ AH), vol. ۱, p. ۳۷۶.

۵- Yanabi‘ al-Mawaddah, p. ۴۴۳.

۶- Ibid., p. ۴۳۲.

ages and ages, and if one remains safe from defects and vulnerabilities, the prospect for a long life will be brighter. History has also recorded the names of those who had .lived to a very great age

:Concerning Prophet Nuh (Noah) ('a), the Glorious Qur'an says

فلبث فيهم ألف سنه إلا خمسين عاماً.

(And he remained with them (his people) for a thousand-less-fifty years."(١"

:And regarding Hadrat Yunus (Jonah) ('a), it says

فلولا أنه كان من المسبحين للبث فى بطنه إلى يوم يُبعثون.

And had he not been one of those who celebrate Allah's glory, he would have surely" (remained in its belly till the day they will be resurrected."(٢

Similarly, from a Qur'anic viewpoint and in the view of all Muslims of the world, Hadrat .Khidr ('a) and Hadrat 'Isa (Jesus) ('a) are still alive and they will continue to live

Question ٩: If the Shi'ah are right, then why are they in the minority and why do most ?(Muslims in the world not recognize them (as Muslims

Reply: Recognition of truth from falsehood is not determined by the fewness or plentitude of followers. Today the Muslims compared to the non-Muslims in the world constitute one-fifth or one-sixth. Idol-worshippers, cow-worshippers and all those .who do not believe in the supernatural constitute the bulk of people in the Near East

With a population of more than one billion, China is part of the atheistic camp of communism, and in India, which has a population of about one-billion the cow-worshippers and idol-worshippers are in the majority.

Majority is not the criterion of soundness. The Glorious Qur'an often disapproves :majorities and praises some minorities. Here are some examples

ولا تجد أكثرهم شاكرين.

“And You will not

p: ۲۸

۱- Surah al-‘Ankabut ۲۹:۱۴.

۲- Surah as-Saffat ۳۷:۱۴۳-۱۴۴.

(find most of them to be grateful.”(1)

إن أولياؤه إلا المتقون ولكن هُم أكثرهم لا يعلمون.

(Its custodians are only the God-wary, but most of them do not know.”(2)“

وقليل من عبادى الشكور.

(And few of My servants are grateful.”(3)“

Therefore, a realistic person should by no means fear for the fewness of the followers of his creed nor take pride in their plentitude. One would rather light the lamp of one’s .reason and take benefit from its light and radiance

Once a man asked the Commander of the Faithful ‘Ali (‘a): “How could it be that your ?opponents in the Battle of Jamal, who are relatively in majority, be false

:The Imam (‘a) said

"إن الحق والباطل لا يعرفان بأقدار الرجال ، إعرف الحق تعرف أهله إعرف الباطل تعرف أهله."

Truth and falsehood are not recognized through the number of men. If you know the“ truth you can know its followers and if you know falsehood you can know its ”.followers

It is necessary for every Muslim to analyze this question in a scientific and logical :manner, and take the following verse as a lamp to illuminate his or her path

ولا تقفُ ما ليسن لكك به علم.

(Do not follow that of which you have no knowledge.”(4)“

In addition, although the Shi‘ah cannot match the Ahl as-Sunnah in number, if a precise counting is made, we will see that the Shi‘ah constitute one-fourth of the Muslim population in the world, living in the Muslim-populated parts of the world.(5) There have been famous writers, scholars and authors of literary works and treatises

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۱- Surah al-A‘raf ۷:۱۷.

۲- Surah al-Anfal ۸:۳۴.

۳- Surah Saba’ ۳۴:۱۳.

۴- Surah al-Isra’ (or Bani Isra’il) ۱۷:۳۶.

۵- For a detailed explanation, see A‘yan ash-Shi‘ah, vol. ۱, bab ۱۲, p. ۱۹۴.

from among the Shi‘ah throughout history. It is worth noticing that the founders of :Islamic sciences have been mostly Shi‘ah, among whom are

- ;{Abu’l-Aswad Da’ili, the founder of Arabic syntax {‘ilm an-nahu
- ;{Khalil ibn Ahmad, the founder of Arabic prosody {‘ilm al-‘arud
- Mu‘adh ibn Muslim ibn Abi Sarah al-Kufi, the founder of the Arabic etymology {‘ilm as-sarf}; and
- Abu ‘Abd Allah Muhammad ibn ‘Umran Katib Khorasani (Marzbani), one of the (forerunners of Arabic eloquence {‘ilm al-balaghah}.(١)

For more information about the number of the works written by Shi‘ah ‘ulama’ and scholars which are too many to count, one may see the valuable book, Adh-Dhari‘ah ila Tasanif ash-Shi‘ah, and for familiarity with great Shi‘ah figures, one may read .A‘yan ash-Shi‘ah, and Tarikh ash-Shi‘ah for familiarity with the history of the Shi‘ah

?Question ١٠: What is raj‘ah {“return”} and why do you believe in it

point

Reply: In Arabic, raj‘ah literally means “return” but it is used to mean “the return of a group of people after death and prior to the Day of Resurrection”. This truth is .contradictory to neither reason nor the logic of revelation

From the viewpoint of Islam and other divine creeds, the essence of man consists in his absolute soul, which is also described as the “self” {nafs}, and after the extinction .of the body it continues to exist forever

On the other hand, God, the Exalted, from the viewpoint of the Qur’an, is Omnipotent .whose power nothing can hinder or limit

This short introduction makes clear that raj‘ah, from the viewpoint of reason, is not impossible; for, we will find through

١- In this regard, one may refer to Ta’sis ash-Shi‘ah by Sayyid Hasan as-Sadr.

reflection that the revival of this group of people is far easier than God's first creation .of them

Therefore, the Lord Who created them in the first time is undoubtedly capable of .reviving them

.According to the logic of revelation, there are examples of raj'ah in the past nations

:In this regard, the Glorious Qur'an says

(وَإِذْ قُلْتُمْ يَا مُوسَىٰ لَنْ نُؤْمِنَ لَكَ حَتَّىٰ نَرَى اللَّهَ جَهْرَةً فَأَخَذَتْكُمُ الصَّاعِقَةُ وَأَنْتُمْ تَنْظُرُونَ ثُمَّ بَعَثْنَاكُمْ مِنْ بَعْدِ مَوْتِكُمْ لَعَلَّكُمْ تَشْكُرُونَ)

And when you said, 'O Moses, we will not believe you until we see Allah visibly.'" Thereupon, a thunderbolt seized you as you looked on. Then We raised you up after (your death so that you might give thanks."(١

:Elsewhere, the Qur'an quotes 'Isa al-Masih (Jesus the Messiah) ('a) as saying

"وأحی الموتی بإذن الله."

(And I revive the dead by Allah's leave."(٢"

The Holy Qur'an not only endorses the possibility of raj'ah but also affirms the occurrence and certainty of the revival of a group of people after their departing the world. In the two verses below, the Qur'an points to the return of a group of people .after death and prior to the occurrence of the Day of Resurrection

(وَإِذَا وَقَعَ الْقَوْلُ عَلَيْهِمْ أَخْرَجْنَا لَهُمْ دَابَّةً مِنَ الْأَرْضِ تُكَلِّمُهُمْ أَنَّ النَّاسَ كَانُوا بِآيَاتِنَا لَا يُوقِنُونَ وَيَوْمَ نَحْشُرُ مِنْ كُلِّ أُمَّةٍ فَوْجًا مِمَّنْ يُكَذِّبُ بِآيَاتِنَا فَهُمْ يُوزَعُونَ)

And when the word {of judgment} falls upon them, We shall bring them an Animal" from the earth who shall speak to them that the people had no faith in Our signs. That day

۱- Surah al-Baqarah ۲:۵۵-۵۶.

۲- Surah Al ‘Imran ۳:۴۹.

We shall resurrect from every nation a group of those who denied Our signs, and they shall be held in check."(1)

In order to provide a good ground for proving the question of raj'ah on the basis of these two verses, let us consider the following points:

1. The exegetes of the Qur'an {mufassirun} think that these two verses talk about the Day of Resurrection and the first one discusses one of the pre-Resurrection signs just as Jalal ad-Din as-Suyuti narrates in his exegesis {tafsir}, Ad-Durr al-Manthur, on the authority of Ibn Abi Shaybah from Hudhayfah that khuruj ad-dabbah (in the first verse) is among the events which precede the Day of Resurrection.(2)

2. There is no doubt that on the Day of Resurrection, all human beings shall be mustered and not only a specific group from every community. Regarding the mustering of all human beings, the Qur'an states:

"ذلک یوم مجموع له الناس."

"That is a day on which all mankind will be gathered."(3)

And in another place, it states:

(وَيَوْمَ نُسَيِّرُ الْجِبَالَ وَتَرَى الْأَرْضَ بَارِزَةً وَحَشَرْنَاهُمْ فَلَمْ نُغَادِرْ مِنْهُمْ أَحَدًا)

"The day We shall set the mountains moving and you will see the earth in full view, We shall muster them, and We will not leave out anyone of them."(4)

Therefore, on the Day of Resurrection all human beings shall be gathered, and not only a specific group.

3. The second of the aforementioned two verses points clearly to the mustering of a particular group from every community, and not all human beings, as

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1- Surah an-Naml ۲۷:۸۲-۸۳.

.Ad-Durr al-Manthur, vol. ۵, p. ۱۷۷, in the commentary of Surah an-Naml ۲۷:۸۲-۸۳ -۲

Surah Hud ۱۱:۱۰۳. In Ad-Durr al-Manthur, vol. ۳, p. ۳۴۹, this day has been interpreted -۳
.as the Day of Resurrection

.Surah al-Kahf ۱۸:۴۷ -۴

:is stated below

(وَيَوْمَ نَحْشُرُ مِن كُلِّ أُمَّةٍ فَوْجًا مِّمَّن يُكَذِّبُ بِآيَاتِنَا فَهُمْ يُوزَعُونَ)

That day We shall resurrect from every nation a group of those who denied Our" signs, and they shall be held in check."(١)

.This statement points clearly to the fact that not all human beings will be mustered

Conclusion: These three short preliminaries show clearly that the mustering of a particular group of human beings who denied the divine signs, as deduced from the second verse, is an event that shall happen prior to the Day of Resurrection. This is because on the Day of Resurrection the mustering includes the entire humanity and it .is not limited to a particular group

This clarification proves the idea of the return of a group of human beings after death .and before the Resurrection, and this phenomenon is referred to as raj'ah

On this basis, the Ahl al-Bayt of the Prophet (S), who are equal to the Qur'an and who are interpreters of the divine revelation, elucidate this fact, and for the sake of brevity :we quote only two of their sayings

:Imam as-Sadiq ('a) says

أيام الله ثلاثه: يوم القائم ويوم الكرّه ويوم القيامه.

The Days of Allah are three: the day of (uprising of) Hadrat al-Qa'im (Imam al-Mahdi)" ('a), the day of 'return' and the Day of Resurrection."

:He ('a) also says

ليس منّا من لم يؤمن بكرّتنا.

"He who does not believe in our 'return' does not belong to us."

:At this juncture, it is proper to highlight two important points

The philosophy of raj‘ah .۱

In analyzing the motives of raj‘ah, we

p: ۳۳

.Surah an-Naml ۲۷:۸۳ -۱

encounter two sublime aims the first of which is to show the real beauty and splendor of Islam and the ignominy of kufr {disbelief}, and the second is to reward the faithful and beneficent human beings and chastise the unbelievers and oppressors.

۲. The main difference between raj'ah and tanasukh {transmigration}

It is necessary to point out that in the view of the Shi'ah the issue of raj'ah never entails believing in transmigration {tanasukh}, for the theory of transmigration is grounded on the denial of Resurrection and regards the world in perpetual cycle and every cycle is a repetition of the previous one.

According to this theory, the soul of every man returns after death to the world and unite another body. Thus, if the soul was good in the previous time (life), it will unite a body with which it will enjoy a good life, but if it was among the bad ones, it will unite a body with which it will face a difficult life. And this return represents its resurrection!

Conversely, because those who believe in raj'ah abide by the Islamic law, they believe in the Day of Resurrection and think that it is impossible for the soul which has separated from the body to unite another body.(۱)

Rather, they believe that a group of human beings shall return to this world before the Resurrection and after the wisdoms and profit of return are accomplished, they shall die again and be mustered with the rest of human beings on the Day of Resurrection. And after the separation of

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۱- Refuting the belief in transmigration {tanasukh}, Sadr al-Muta'allihin (Mulla Sadra) thus says in his book, Asfar al-Arba'ah, vol. ۹, "bab" ۸, chap. ۱, p. ۳: فلون تعلقت نفس منسلخه ببدن أخر عند كونه جنيناً أو غير ذلك يزلم كون أحدهما بالقوه والأخر بالفعل وكون الشئ بما هو بالفعل والقوه. وذلك ممتنع لأن التركيب بينهما طبيعى وإتحادى التركيب الطبيعى يستحيل بين أمرين أحدهما بالفعل والأخر بالقوه.

.soul from the body, the soul will never transfer to another body

?Question ۱۱: What is shafa'ah {intercession}, which you believe in

point

Reply: Shafa'ah {intercession} is one of the principles confirmed by Islam which has been acknowledged by all Muslim sects and schools of thought which abide by the Qur'an and Sunnah regardless of their different views about the outcome of shafa'ah. Shafa'ah means that an honorable person who enjoys special station and proximity to God can plead with God, the Exalted, for the forgiveness of the sins of sinners, or .elevation of the station of others

:The Holy Prophet (S) says

"أعطيت خمساً وأعطيت الشفاعه فأدخرتها لأمتى."

I have been granted five things... and I have been granted intercession which I have" (reserved for my ummah."(۱

The extent of shafa'ah

The Qur'an rejects the idea of absolute and unconditional intercession. Intercession :cannot be effective without the following conditions

First: The intercessor must be authorized by God to intercede. The only group that can intercede are those who, apart from having spiritual proximity to God, are authorized :by Him (to intercede). In this regard, the Glorious Qur'an says

"لا يملكون الشفعه إلا من إتخذ عند الرحمن عهداً."

No one will have the power to intercede {with Allah}, except for him who has taken a" (covenant with the All-beneficent."(۲

:Also, it states

"يومئذٍ لا تنفع الشفعه إلا من أذن له الرحمن ورضى له قولاً."

"Intercession will not avail that day except from him whom the All-beneficent allows and approves of his word."(3)

Second: Also, the person to be interceded for should also be worthy of attaining the divine grace through the intercessor. That is,

p: ٣٥

١- Musnad Ahmad ibn Hanbal, vol. ١, p. ٣٠١; Sahih al-Bukhari (Egypt), vol. ١, p. ٩١.

٢- Surah Maryam ١٩:٨٧.

٣- Surah Ta Ha ٢٠:١٠٩.

his faith in God and his spiritual ties with the intercessor should not be broken. As such, the unbelievers who have no faith in God and some of the sinful Muslims, such as murderers and those who do not offer prayers, who are not spiritually attached to the intercessor, will not be interceded for.

Concerning those who do not offer prayers and deny the Day of Resurrection, the Qur'an states:

"فما تنفعهم شفعه الشفعين."

"So the intercession of the intercessors will not avail them."[١]

And regarding the wrongdoers, it says:

"ما للظالمين من حميم ولا شفيع يُطاع."

"The wrongdoers will have no sympathizer, nor any intercessor who might be heard."[٢]

The philosophy of shafa'ah

Shafa'ah {intercession}, like tawbah {repentance}, is a gleam source of hope for those who can abandon their sins in the midway of deviation and sin, and spend the rest of their life in obedience to God; for, whenever a sinful person feels that he or she can, under limited circumstances (not any circumstances), attain the intercession of the intercessor, he or she will try to keep to this limit and not go any further.

The outcome of shafa'ah

Different views are shown by exegetes on whether the outcome of intercession is forgiveness of sins or elevation of one's station, but the following saying of the Prophet (S):

"إن شفاعتى يوم القيامه لأهل الكبائر من أمتى."

"My intercession on the Day of Resurrection is granted to those from my ummah who have committed major sins"[٣]

.highlights the first view

Question ۱۲: Is asking the rightful intercessors for intercession {shafa'ah} tantamount ?{to polytheism {shirk

While discussing this question, it is assumed that intercession {shafa'ah} exclusively rests with God as

p: ۳۶

۱- Surah al-Muddaththir ۷۴:۴۸.

۲- Surah al-Ghafir (or al-Mu'min) ۴۰:۱۸.

۳- Sunan Ibn Majah, vol. ۲, p. ۵۸۳; Musnad Ahmad Ibn Hanbal, vol. ۳, p. ۲۱۳; Sunan Ibn Dawud, vol. ۲, p. ۵۳۷; Sunan at-Tirmidhi, vol. ۴, p. ۴۵.

:it is stated in the Holy Qur’an

"قل لله الشفعه جميعاً."

(Say, ‘All intercession rests with Allah’.”(1“

Therefore, turning for intercession to any other than God means asking for God’s absolute right from His servant and seeking such a need is, in reality, worshipping other than God which is inconsistent with “monotheism in worship” {tawhid fi’l .{‘ibadah

Reply: Here, shirk {polytheism} does not mean polytheism in essence, creative power .or in design (governing); it actually means polytheism in worshipping Him

Obviously, elucidating this point depends on the correct interpretation of worship and devotion, and we all know that in interpreting the word “worship” we have not been authorized to consider as “worship” any form of submission to a creator or any type of .(request from a servant (of God

:(According to the Glorious Qur’an, the angels prostrated to Adam (Adam) (‘a

(فَإِذَا سَوَّيْتُهُ وَنَفَخْتُ فِيهِ مِن رُّوحِي فَقَعُوا لَهُ سَاجِدِينَ فَسَجَدَ الْمَلَائِكَةُ كُلُّهُمْ أَجْمَعُونَ)

So when I have proportioned him and breathed into him of My spirit, then fall down“ (in prostration before him.’ Thereat the angels prostrated all of them together.”(2

This prostration, though decreed by God, it was not meant to worship Adam (‘a), .otherwise God would not have ordered it

Similarly, the sons of Ya‘qub (Jacob) (‘a) as well as Ya‘qub himself prostrated before :(Yusuf (Joseph) (‘a

ورفع أبويه على العرش وخرُّوا له سجداً.

And he seated his parents high upon the throne, and they fell down prostrate before“ (him.”(3

If we consider this humility as equivalent to worshipping Yusuf (‘a), then Prophet Ya‘qub (‘a)

۱- Surah az-Zumar ۳۹:۴۴.

۲- Surah Sad ۳۸:۷۲-۷۳.

۳- Surah Yusuf ۱۲:۱۰۰.

who has a station of infallibility {'ismah} must not have done it nor must he have been pleased with his sons' act. Meanwhile, there is no way of expressing humility that is .loftier than prostration

Consequently, we must distinguish between the concept of "humility" or "asking from other than God" and that of "worshipping God". The true meaning of worship is to think of a creature as a god and worship it/him, or to regard a phenomenon as one of God's creatures and assume that it has been commissioned to perform divine actions, .such as governing the world and forgiving sins

But when showing humility to someone and we do not regard that one as a god and we do not think that he or she has been commissioned to perform divine actions, such humility will mean nothing but an expression of respect to that one as in the case of the angels' reverence to Adam ('a) or the honor paid by the sons of Ya'qub to Yusuf .(('a

Regarding this question, it must also be stated that to assume that the right of intercession has been granted to the rightful intercessors and that they can unconditionally intercede for people or forgive their sins will entail polytheism {shirk}, .for this means seeking what is with God from other than Him

But when we think that a group of pure servants of God are authorized within a certain context to intercede on behalf of the sinners without assuming that they possess the station

of shafa'ah and we think that the most important requisite is God's permission and good pleasure, it is clear that resorting to a righteous servant (of God) for intercession does not mean recognizing him as a god nor does it mean that the responsibility of the divine affairs has been entrusted to him; rather, it means asking someone who is worthy of it.

In the lifetime of the Prophet (S) sinners would come to him and ask him for forgiveness (of the sins) and he would not accuse them of polytheism. In the Sunan of Ibn Majah, the Prophet (S) is reported to have said:

"أتدرون ما خيّرنی ربی اللیله؟ قلنا: الله ورسوله أعلم. قال: فإنه خيّرنی بین أن یدخل نصف امتی والجنه

وبین الشفاعه فاخترت الشفاعه قلنا یا رسول الله أدعُ الله أن یجعلنا من أهلها قال هی لکل مسلم."

Do you know what God has granted me this night?" We said: "God and His Prophet know better." He added: "He has granted me the favor of choosing one of two things: the first is that half of my ummah shall enter paradise and the second is the authority to intercede. So I chose the second." We said: "O Messenger of Allah! Ask God that we will be worthy of it (intercession)." He said: "It will be for all Muslims.(١)

In this hadith, it is clearly shown that the Companions of the Prophet (S) are asking him for intercession, saying, "Ask God that..."

The Holy Qur'an also states:

(وَلَوْ أَنَّهُمْ إِذ ظَّلَمُوٓاْ أَنفُسَهُمْ

١- Sunan Ibn Majah, vol. ٢, "Bab Dhikr ash-Shafa'ah," p. ٥٨۶.

جَآؤُوكَ فَاسْتَغْفَرُواْ اللّهَ وَاسْتَغْفَرَ لَهُمُ الرَّسُولُ لَوَجَدُواْ اللّهَ تَوَّابًا رَّحِيمًا)

Had they, when they wronged themselves, come to you and pleaded Allah for“ forgiveness, and the Apostle had pleaded for forgiveness for them, they would have (surely found Allah all-clement, all-merciful.”(1

:Elsewhere, the Qur’an quotes the sons of Ya‘qub (‘a) as saying

"قالوا يأبانا استغفر لنا ذنوبنا إنا كُنا خطئين."

They said, ‘Father! Plead {with Allah} for forgiveness of our sins! We have indeed“ (been erring’.”(2

So, Hadrat Ya‘qub (‘a) promised them to plead with Allah to forgive them without :(accusing them of polytheism (for asking him to plead for forgiveness

قال سوف أستغفر لكم ربى إنه هو الغفور الرحيم.

He said, ‘I shall plead with my Lord to forgive you; indeed He is the All-forgiving, the“ (All-merciful’.”(3

Question 13: Is seeking help from someone other than God regarded as a kind of ?{polytheism {shirk

Reply: From the viewpoint of reason and logic of revelation, just as all human beings, nay, all phenomena of the world, are in need of God in their creation, they are also in .need of Him for their subsistence

:In this regard, the Holy Qur’an states

"يأأيها الناس أنتم الفقراء إلى الله والله هو الغنيّ الحميد."

O mankind! You are the ones who stand in need of Allah, and Allah—He is the All-“ (sufficient, the All-laudable.”(4

:In another place, it attributes all victories to the Lord of the worlds, stating

"وما النصر إلا من عند الله العزيز الحكيم."

“And victory comes only from Allah, the All-mighty, the All-wise.”(٥)

Abiding by this principle confirmed by Islam, we, Muslims, recite this noble verse in every prayer:

"إياك نعبد وإياك نستعين."

“You {alone} do we worship, and

p: ٤٠

١- Surah an-Nisa’ ٤:٦٤.

٢- Surah Yusuf ١٢:٩٧.

٣- Surah Yusuf ١٢:٩٨.

٤- Surah Fatir (or al-Mala’ikah) ٣٥:١٥.

٥- Surah Al ‘Imran ٣:١٢٦.

(to You {alone} do we turn for help."(1)

:Now, let us clarify the abovementioned question

:Seeking help from someone other than God is viewed in two ways

1. The first is that we seek assistance from another man or phenomenon by holding that he or it is independent in his or its power or action, and supposing him or it as needless of God in giving assistance.

Without any doubt, seeking assistance from someone other than God in this way is sheer polytheism. The Holy Qur'an points to its futility in the following verse:

(قُلْ مَن ذَا الَّذِی یَعْصِمُکُم مِّنَ اللَّهِ إِنْ أَرَادَ بِکُمْ سُوءًا أَوْ أَرَادَ بِکُمْ رَحْمَهً وَلَا یَجِدُونَ لَهُم مِّن دُونِ اللَّهِ وَلِیًّا وَلَا نَصِیرًا)

"Say, 'Who is it that can protect you from Allah should He desire to cause you ill, or desire to grant you mercy?' They will not find for themselves any protector or helper besides Allah."(2)

2. The second is that we seek help from another person by holding that that person is someone who is in need of God, as not independent and that his power comes from God, the Exalted, through which to solve some of the problems of the servants (of God).

On the basis of this mindset, the one from whom we seek is granted "mediation" by God, the Exalted, for fulfilling some of the needs. Seeking help in this way is, in reality, seeking assistance from God Who has endowed existence to these mediums and intermediaries, and granted power and effect to them for

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1- Surah al-Fatihah ۱:۵.

2- Surah al-Ahzab ۳۳:۱۷.

fulfilling others' needs. In principle, the life of every human being is founded on seeking help from mediums and intermediaries without which man's life will be .chaotic

Now, if we look at these mediums as the agents for fulfilling the assistance of God and hold that they have been originated and granted power by Him, in this case seeking .help will by no means contradict monotheism

If a devoted godly farmer seeks aid through such agents like land, water, air, and the sun to plant seeds and bring them up until they yield fruit, he has actually sought help .from God because it is He Who has given power and activity to these agents

It is clear that seeking assistance in the mentioned way is totally consistent with the spirit of monotheism. In fact, the Glorious Qur'an invites us to seek assistance :through such things like patience and prayer as in the following verse

واستعينوا بالصبر والصلوه.

(And take recourse in patience and prayer."(١"

It is evident that constancy and patience is a human attribute, yet we are invited to seek assistance through it. The aforementioned way of seeking assistance is not :inconsistent with turning for help to God as stated in the following verse

"إياك نعبد وإياك نستعين."

(You {alone} do we worship, and to You {alone} do we turn for help."(٢"

Question ١۴: Is calling on someone tantamount to worshipping him and to ?polytheism

point

What has prompted this question to be posed is the outward meaning of some of the .verses of the Qur'an, which seemingly prohibit invoking anyone other than Allah

"وأن المسجد بيه فلا تدعو

۱- Surah al-Baqarah ۲:۴۵.

۲- Surah al-Fatihah ۱:۵.

مع الله أحداً."

"The places of worship belong to Allah, so do not invoke anyone along with Allah."(1)

"ولا تجع من دون الله ما لا ينفعك ولا يضّرك."

"Nor invoke besides Allah that which neither benefits you nor can do you any harm."(2)

Referring to such verses, a group of people hold that calling on others and invoking dead sacred figures or righteous people as polytheism and an act of worshipping them.

Reply: In order to make clear the answer to this question, we ought to explain the meaning of the two terms, du'a' {supplication} and 'ibadah {worship}:

As a matter of fact, the word "du'a" literally means "calling" and "invoking" while the term "'ibadah" means "worship", and these two terms should not be considered synonymous. That is, the word "call" or "invocation" does not always mean "worship" for the reasons that follow:

First: The term "da'wah" (a derivative of du'a') has been used in some Qur'anic verses but not in the sense of "'ibadah". For example:

"إني دعوت قومي ليلًا ونهاراً."

"He (Nuh) said, 'My Lord! Indeed I have summoned my people night and day'."(3)

Can we say that what Nuh (Noah) ('a) meant is: "I have worshipped my people night and day?"

As such, it cannot be said that da'wah and 'ibadah are synonyms, or that to seek help from the Prophet or a righteous person is to worship him; for, da'wah or nida' {call} has more general meaning than worship.

Second: Du'a' in these verses does not absolutely mean invocation; rather, it means a particular call which can be

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۱- ۷۲:۱۸ Surah al-Jinn.

۲- ۱۰:۱۰۶ Surah Yunus.

۳- ۷۱:۵ Surah Nuh.

a constituent part of the word “worship”; for, this group of verses are about idol-worshippers who took their idols as gods.

No doubt idol-worshippers’s humility, supplication and imploration were dedicated to the idols they described as possessors of the right of intercession, forgiveness, etc. and recognized as independent possessors of the affairs in this world and the hereafter. It is obvious that under such conditions to turn to these creatures in supplication or request of any kind will be considered as worship and devotion.

As vivid evidence to the fact that the idol-worshippers’ supplication or invocation is an expression of their belief in the divinity of idols, we introduce the following verse:

"فما أغنت عنهم ألهتهم التى يدعون من دون الله من شئ."

“Of no avail to them were their gods whom they would invoke besides Allah, in any wise.”(1)

Therefore, the verses under discussion are irrelevant to our subject; our subject is concerned with the asking of one servant from another servant (of God) whom the former does not regard as lord and god nor an omnipotent master and possessor of the affairs in this world and the hereafter; rather, he regards him as an honorable servant who is loved by God and has been chosen for the station of prophethood or imamah {leadership} and God has promised to grant his supplication on behalf of His servants as He says:

(وَلَوْ أَنَّهُمْ إِذ ظَّلَمُواْ أَنفُسَهُمْ جَآؤُوكَ فَاسْتَغْفَرُواْ اللّهَ وَاسْتَغْفَرَ لَهُمُ الرَّسُولُ لَوَجَدُواْ اللّهَ تَوَّابًا رَّحِيمًا)

“Had they, when they wronged themselves, come

۱- Surah Hud ۱۱:۱۰۱.

to you and pleaded Allah for forgiveness, and the Apostle had pleaded for forgiveness (for them, they would have surely found Allah all-clement, all-merciful."(1)

Third: The quoted verses prove clearly that calling on someone {da'wah} does not mean mere asking for a need or something to be done but a 'devotional' call. As such, in one of the verses, the term "'ibadah" has been mentioned immediately after the :word da'wah

(وَقَالَ رَبُّكُمُ ادْعُونِی أَسْتَجِبْ لَكُمْ إِنَّ الَّذِينَ يَسْتَكْبِرُونَ عَنْ عِبَادَتِی سَيَدْخُلُونَ جَهَنَّمَ دَاخِرِينَ)

Your Lord has said, 'Call Me, and I will hear you{r supplications}!' Indeed those who" (are disdainful of My worship will enter hell in utter humility."(2)

We notice that at the beginning of the verse, the term "ud'uni" {call me} is followed by the term "'ibadati" {My worship}. This testifies to the fact that da'wah means a particular way of asking or seeking help from certain beings that have been .recognized as having divine attributes

Conclusion

From the three stated preliminaries, we reach the conclusion that the main purport of these Qur'anic verses is prohibition from calling upon the groups of idolaters who regard the idols as partners of God or having the power of intercession, and from any gesture of humility, meekness, or lamentation, seeking assistance, pleading, and request for intercession, or seeking help for the fulfillment of need with the belief that they are gods who have been commissioned to do divine acts and to do some acts .related to this world and the hereafter

What relationship do these

۱- Surah an-Nisa' ۴:۶۴.

۲- Surah al-Ghafir (or Mu'min) ۴۰:۶۰.

verses have with imploring a pure soul which, according to the supplicator has not gone a speck beyond the limit of servitude, but a beloved and honorable servant of !?God

:When the Qur’an says

"وأن المسجد لله فلا تدعوا مع الله أحداً."

(The places of worship belong to Allah, so do not invoke anyone along with Allah,”(۱)“

it refers to the way the Arabs before Islam called upon the idols, celestial bodies, angels, and jinns that they worshipped. This verse and other related verses are .pertaining to calling upon a person or thing deemed as an object of worship

No doubt, requesting from these beings in such a belief is tantamount to worshipping them. But what do these verses have to do with the idea of asking a person to pray for you without considering that person as god, lord or capable of governing world, but ?treats him instead as a worthy servant whom God loves

Some may imagine that one can call on outstanding godly figures only when they are :alive and it is an act of polytheism to do so after their demise. In reply, we say

First: It is from the pure souls of such good servants (of God) as the Prophet and the Imams (‘a) who are, as described by the Qur’anic verses, alive and leading their purgatorial {barzakhi} life, that we seek aid and not from their dead bodies in the ground. And our presence in the vicinity of their shrines contributes to strengthening our communion with and attention to

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.Surah al-Jinn ۷۲:۱۸ -۱

.their sacred souls. According to hadiths, in these sites supplications are granted

Second: Their being alive or dead cannot be a criterion for distinguishing monotheism from polytheism. It is worth noticing that our discussion is about the criteria of polytheism and monotheism, and not about the importance or unimportance of these .supplications

Of course, this issue (that is, the importance or unimportance of this kind of .implorations) has been treated elsewhere

?Question ۱۵: What is bada' and why do you believe in it

point

Reply: In Arabic, the word "bada'" literally means "manifestation" and "appearance", and in the parlance of Shi'ah scholars it applies to the change in the natural course of someone's destiny as a result of his or her righteous and wholesome behavior. The question of bada' is one of the lofty summits of the dynamic Shi'i school, which springs .from the logic of revelation and intellectual investigation

From the viewpoint of the Holy Qur'an, man is not always hindered from deciding on his destiny; rather, the path of felicity is open for him, and by reverting to the right path and meritorious conduct he can change the ultimate destination of his life. The :Qur'an points to this truth as a universal and permanent principle as follows

"إن الله لا يغيّر ما بقوم حتى يغيّروا بأنفسهم."

Indeed Allah does not change a people's lot, unless they change what is in their" (souls."(۱

:It also says elsewhere

(وَلَوْ أَنَّ أَهْلَ الْقُرَى آمَنُواْ وَاتَّقَواْ لَفَتَحْنَا عَلَيْهِم بَرَكَاتٍ مِّنَ السَّمَاء وَالأَرْضِ)

If the people of the towns had been faithful and God-wary, We would have opened" to them

۱- Surah ar-Ra'd ۱۳:۱۱.

(blessings from the heaven and the earth.”(۱

:And regarding the change in the destiny of Hadrat Yunus (Jonah) (‘a), it says

"فلولا أنه كان من المسبحين للبث فى بطنه إلى يوم يُبعثون."

And had he not been one of those who celebrate Allah’s glory, he would have surely“ (remained in its belly till the day they will be resurrected.”(۲

Apparently, the latter verse indicates that Prophet Yunus (‘a) would have remained in that particular prison (belly of whale) till the Day of Resurrection were it not for his meritorious conduct (glorifying Allah) which resulted in changing the course of his .destiny and safety

This truth has also been acknowledged by the Islamic traditions. In this regard, the :Holy Prophet (S) says

إن الرجل ليحرم الرزق بالذنب يصيبه ولا يردّ القدر إلا الدعاء ولا يزيد فى العمر إلا البرّ.

It is due to his sin that one is deprived of his sustenance, and there is nothing that can change one’s destiny and fate except supplications and there is nothing that can (prolong one’s lifespan except good deeds.(۳

From this and similar hadiths, it can be deduced that on account of man’s sins and disobedience, he is deprived of sustenance but his meritorious acts like supplication .can change the course of his destiny and his good deeds can prolong his lifespan

Conclusion

It can be inferred from the verses of the Qur’an and the Sunnah that the destiny of so many a man is determined, within the framework of his common behavior, on the basis of natural cause and effect and

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.Surah al-A‘raf ۷:۹۶ -۱

۲- Surah as-Saffat ۳۷:۱۴۳-۱۴۴.

۳- Musnad Ahmad ibn Hanbal, vol. ۵, p. ۲۷۷; Mustadrak al-Hakim, vol. ۱, p. ۴۹۳; and a similar narration in At-Taj al-Jami‘ li’l-Usul, vol. ۵, p. ۱۱۱.

ordinary order of the interplay of actions, and man may be informed by one of the awliya' of God, prophets or Imams, for example, if this kind of conduct of this person continues, he will face the stated fate, but due to a sudden shift, a different behavior .would surface and result in a change in his destiny

This truth which stems from the logic of revelation, Sunnah of the Prophet (S) and .'sound intellectual investigation is referred to by the Shi'ah scholars as bada

It is worth noticing that explaining bada' is among the salient features of Shi'ism, but this word is also found in the writings of the Ahl as-Sunnah and the speeches of the Holy Prophet (S). For example, the Prophet (S) has used the term "bada'" in the hadith :below

"الله جل وعز أن يبتليهم."

(The bada' of Allah, the Glorious and Dignified, is to examine them."(١"

It is necessary to note that the idea of bada' does not mean that the change will occur in God's knowledge because God is aware from the beginning of the natural course of man's behavior and of the effect of the transformative elements which cause bada', :and He does point to this fact in the Qur'an

"يمحوا الله ما يشاء ويُثبت وعنده أم الكتاب."

Allah effaces and confirms whatever He wishes and with Him is the Mother of the" (Book."(٢

Therefore, at the occurrence of bada' God, the Exalted, manifests to us the truth, which has been known to Him from the very beginning of existence. As

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Majd ad-Din Mubarak ibn Muhammad al-Juzri, An-Nihayah fi Gharib al-Hadith wa'l- -١ .Athar, vol. ١, p. ١٠٩

.Surah ar-Ra'd ١٣:٣٩ -٢

:such, Imam as-Sadiq (‘a) says

"ما بدا الله فى شئ إلا كان فى علمه قبل أن يبدوله."

Bada’ has never happened unless God is aware of it from the very beginning of“ (existence.”(١

’The philosophy behind bada

No doubt, if man knows that he has access to changing his own destiny, he will be at the threshold of building a better future and will endeavor with a better spirit and .greter efforts to improve his conduct in life

In other words, just as repentance {tawbah} and intercession {shafa‘ah} save man from feeling of hopelessness and getting bored in life, the truth of bada’ brings to him mirth and joy and makes him full of optimism for the future. With this outlook, man knows that he can, through the decree of God, the Exalted, change his destiny and .move toward a better future and more splendorous destiny

?Question ١۶: Do the Shi‘ah believe in the tahrif {distortion} of the Qur’an

point

Reply: Renowned Shi‘ah scholars are of the opinion that the Holy Qur’an is free from any kind of tahrif {distortion}, and the version of the Qur’an which is in our hands today is the same as the heavenly book which was revealed to the Holy Prophet (S) and it has been subject to no deletion or addition. In order to clarify this point, let us :consider pieces of evidence that follow

The Lord of the worlds has guaranteed the Muslims to preserve and protect the .١ :heavenly scripture, i.e. the Qur’an, saying

"إنا نحن نزلنا الذكر وإنا له لحافظون."

(Indeed We have sent down the Reminder and indeed We will preserve it.”(٢“

It

۱- Usul al-Kafi, vol. ۱, "Kitab at-Tawhid," "Bab al-Bada'," hadith ۹.

۲- Surah al-Hijr ۱۵:۹.

is obvious that when the Shi'ah in the world take the Qur'an as the reliable basis of their thinking and action, they recognize the value of this noble verse and believe in the message it conveys regarding God's protection and preservation of the Book of Allah.

۲. The great Imam followed by the Shi'ah, 'Ali ('a), who was always in the company of the Holy Prophet (S) and one of the scribers of the revelation, has called people on various occasions to abide by this very Qur'an. Below are some of what he has said in this regard:

"واعلموا أن هذا القرءان هو الناصح الذى لا يغش والهادى الذى لا يضلّ."

"Know that this Qur'an is the adviser that never deceives and the guide that never misleads."(۱)

"إن الله سبحانه لم يعظ أحداً بمثل هذا القرءان فإنه حبل الله والتين سببه المبين."

"Allah, the Glorified, has not admonished anyone as He has done through lines of this Qur'an; it is Allah's strong cord and His trustworthy means."(۲)

"ثم أنزل عليه الكتاب نوراً لا تطفأ مصابيحه وسراجاً لا يخبوا توقّده ومنهاجاً لا يضلّ نهجه وفرقاناً لا يخمد برهانه."

Then, Allah sent to him the Book as a light whose flames cannot be extinguished, a lamp whose gleam does not die, a way whose direction does not mislead, and a separator (of good from evil) whose arguments do not weaken.(۳)

The magnificent words of the great leader of the Shi'ah make it clear that the Holy Qur'an is like a radiant light which always illuminates the path of the human

۱- Nahj al-Balaghah (Subhi as-Salih), Sermon ۱۷۶.

۲- Ibid.

۳- Ibid., Sermon ۱۹۸.

beings who abide by it and it is subject to no change that causes its flames to extinguish or human beings to get lost.

3. The Shi'ah scholars have consensus of opinion that the Holy Prophet (S) has said: "Verily, I am leaving among you Two Weighty Things: the first is the Book of Allah (Qur'an) and the other is my progeny, the members of my Household {Ahl al-Bayt}. If you hold fast to them, you will never go astray."

This hadith is among the mutawatir hadiths, which has been narrated by both the Shi'ah and the Sunni. From the aforementioned statement, it is obvious that the Shi'ah believe that the Book of Allah (the Qur'an) will undergo no alteration; for, if it undergoes any tahrif {distortion}, holding fast to it will neither guarantee guidance nor eliminate misguidance, and this does not accord with what has been confirmed by the text {nass} of this mutawatir hadith.

4. The traditions of the Imams followed by the Shi'ah, which have been narrated by all our scholars and jurists confirm that the Qur'an is the criterion for distinguishing truth from falsehood and the standard by which good is separated from evil in the sense that any statement, including the "hadiths" that came down to us should be judged according to the Qur'an. If it is in agreement with its verses, it is correct and authentic; otherwise, it is deemed a fabrication and incorrect.

The Shi'ah books of jurisprudence and hadith include a lot of narrations

:in this regard. We shall only quote one of them

:Imam as-Sadiq (‘a) says

"ما لم يُوافق من الحديث القرءان فهو زُخرف."

“Any statement that is not in accord with the Qur’an is futile and false.”[١]

It is also clear from these hadiths that alteration has no place in the Qur’an, and thus, this sacred book can forever be a criterion for recognizing the difference between .truth and falsehood

٥. Great Shi‘ah scholars, who have always been the forerunners of the Islamic and Shi‘i culture acknowledge that the Holy Qur’an will never be altered. These great :figures are too many to enumerate, therefore we shall point to only some of them

a. Abu Ja‘far Muhammad ibn ‘Ali ibn Husayn Babawayh al-Qummi, known as “Saduq” :(d. ٣٨١ AH), says

Our belief regarding the Qur’an is that it is God’s Word and revelation; it is a book which is free from falsehood and incorrectness and it has been sent down by God, the All-wise, and He is its guardian.[٢]

b. Sayyid Murtada ‘Ali ibn Husayn Musawi ‘Alawi, known as ‘Alam al-Huda (d. ٤٣٦ AH), :says

A group of the Prophet’s Companions such as ‘Abd Allah ibn Mas‘ud, Ubayy ibn Ka‘b and others recited the Qur’an from the beginning to the end to the Holy Prophet (S) many times and all of them confirm that the Qur’an has been compiled and well arranged, and it is free from any deletion and dispersion.[٣]

c. Abu Ja‘far Muhammad ibn Hasan at-Tusi, known as “Shaykh at-Ta’ifah” (d. ٤٦٠ AH), :says

As for the talk about

۱- Usul al-Kafi, vol. ۱, “Kitab Fadl al-‘Ilm,” “Bab al-Akhdh bi’s-Sunnah wa Shawahid al-Kitab,” hadith ۴.

۲- Al-I‘tiqadat, p. ۹۳.

۳- Majma‘ al-Bayan, vol. ۱, p. ۱۰ as quoted from the reply to Al-Masa’il at-Tarablusiyyat by Sayyid Murtada.

the imperfection and addition in the Qur’an, it cannot be covered in this book; for, all Muslims have consensus of opinion that nothing has been added to the Qur’an, and regarding the supposition of imperfection, it is rejected by Muslims. The idea of the .absence of addition is more concordant with our school

This idea has been acknowledged and approved by Sayyid Murtada and the outward meaning of hadiths also confirms this fact. A small number of Shi‘ah and Sunni narrators points to the narrations which talk about the imperfection and alteration in the Qur’anic verses. These narrations which have been transmitted by Shi‘ah and Sunni are among the ‘solitary reports’(۱) which need not to be known or abided by, (and they had better be discarded.(۲

:d. Abu ‘Ali at-Tabarsi, the author of an exegesis named Majma‘ al-Bayan, says

Regarding the idea of addition in the Qur’an, the entire Islamic ummah has consensus of opinion that it is groundless, and regarding the mutilation of its verses, a small number of our companions and a group of the Hashawiyyah sect of the Ahl as-Sunnah have transmitted narrations which assume that there is addition in the Qur’an, but the thing which our school accepts and regards as correct is the (opposite.(۳

e. ‘Ali ibn Tawus al-Hilli, known as “Sayyid Ibn Tawus” (d. ۶۶۴ AH), says: “The Shi‘ah (view is that no alteration has taken place in the Qur’an.”(۴

,f. Shaykh Zayn ad-Din al-‘Amili (d. ۸۷۷ AH) explains the following verse

"إنا نحن نزلنا الذكر وإنا

p: ۵۴

Khabar al-wahid or ahad: Although termed ‘solitary report’, this refers to any report -۱ {.that is not mutawatir. {Trans

.At-Tibyan, vol. ۱, p. ۳ -۲

.Majma‘ al-Bayan, vol. ۱, p. ۱۰ -۳

.Sa‘d as-Su‘ud, p. ۱۴۴ -۴

له لحافظون."

"Indeed We have sent down the Reminder and indeed We will preserve it"(١)

and says it means: "We (Allah) shall protect and keep the Qur'an from any alteration, change and addition."(٢)

g. Qadi Sayyid Nur ad-Din Tustari, the author of the book, Ihqaq al-Haqq (d. ١٠١٩ AH), says:

What some say about the Imamiyyah Shi'ah that they believe in the alteration of the Qur'an is not accepted by all the Shi'ah. Only very few of them have such a belief to which the Shi'ah give no attention.(٣)

h. Muhammad ibn al-Husayn, known as "Baha'uddin al-'Amili" (d. ١٠٣٠ AH), says:

The correct view is that the Magnificent Qur'an is immune from any form of addition or imperfection and the claim that the name of the Commander of the Faithful ('a) has been omitted from the Qur'an is not accepted by learned scholars.

Anyone who delves into history and traditions knows that on account of the tawatur(٤) of the traditions and narration transmitted by thousands of the Companions, the Qur'an is intact and fixed and the entirety of it has been compiled in the lifetime of the Holy Prophet (S).(٥)

i. Fayd al-Kashani, the author of the book, Al-Wafi (d. ١٠٩١ AH), who mentions the verse,

"إنا نحن نزلنا الذكر وإنا له لحافظون."

"Indeed We have sent down the Reminder and indeed We will preserve it,"(٦)

in addition to other Qur'anic verses which verify that the Qur'an has been preserved from any kind of alteration, says:

At this point, how is it possible that tahrif {distortion} and alteration

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.Surah al-Hijr ۱۵:۹ -۱

.Izhar al-Haqq, vol. ۲, p. ۱۳۰ -۲

.Ala' ar-Rahman, p. ۲۵ -۳

By tawatur is meant the multiplicity of the sources of a certain report that leads to -۴ certitude in the listener that the report is indeed true. A mutawatir hadith is one which has been reported by so many different chains of transmission and such a number of narrators in every generation as normally could not agree to fabricate a tradition {.without the fact of its fabrication becoming known. {Trans

.Ala' ar-Rahman, p. ۲۵ -۵

.Surah al-Hijr ۱۵:۹ -۶

will take place in the Qur'an? Besides, what has been related about the existence of tahrif contradicts what the Book of Allah says. So, such traditions must be regarded as groundless.(1)

j. Shaykh Hurr al-'Amili (d. 1104 AH), says:

A researcher of history and hadith knows well that on account of the tawatur of traditions and narrations of thousands of the Companions, the Qur'an is intact and fixed and has been compiled with utter accuracy and arranged in the lifetime of the Prophet (S).(2)

k. The great researcher, Kashif al-Ghita', in his renowned book, Kashf al-Ghita', says:

No doubt the Qur'an, owing to the divine protection and preservation, has been preserved from any deletion (and alteration). This fact has been verified by the Qur'an and scholars' consensus of opinion of all periods. And the opposition of a small group is not worth considering.

l. Also, the Leader of the Islamic Revolution, Hadrat Ayatullah al-'Uzma Imam Khomeini (q) has a statement in this regard. This statement which we shall quote below is another clear proof:

Anyone, who is aware of the great care taken by the Muslims in compiling, preserving, recording, reciting, and writing the Qur'an will testify to the groundlessness of the notion of "distortion of the Qur'an", and consider it unbelievable.

Also, the accounts that have been transmitted in this regard will be found either so 'weak' {da'if} that they lack soundness of judgment, or so 'unknown' {majhul} that they seem obviously fabricated, or are narrations of other sorts, the explication of which needs

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1- Tafsir as-Safi, vol. 1, p. 51.

2- Ala' ar-Rahman, p. 25.

.writing a comprehensive book

And were it not for the fear of deviating from the point in question, we would explain the course of history of the Qur’an over the past centuries and make clear that the Glorious Qur’an is exactly the same version of heavenly book which is in our hands, and concerning the difference of opinion among the reciters of the Qur’an, it is something new, which has nothing to do with what Jibra’il al-Amin (Archangel Gabriel (the Trustworthy) has brought down onto the pure heart of the Holy Prophet (S).(١)

Conclusion

The Muslims, both Shi‘ah and Sunni, are of the opinion that the present version of this heavenly book is the same as the original version of the Qur’an which was sent down onto the Holy Prophet (S), and that it is safe from any form of distortion, alteration, .addition, and deletion

This is solid evidence to the groundlessness of the unfair accusation against the Shi‘ah, and if the transmission of pertinent ‘weak’ narrations has led to this accusation, it is worth noticing that such narrations have not been transmitted only by a small faction of the Shi‘ah but also by a group of Sunni exegetes {mufassirun}. :Below are some examples

١. Abu ‘Abd Allah Muhammad ibn Ahmad al-Ansari al-Qurtubi in his exegesis narrates on the authority of Abubakr al-Anbazi from Ubayy ibn Ka‘b, that in the lifetime of the Prophet (S) Surah al-Ahzab (with ٧٣ verses) was the same size as Surah al-Baqarah (with ٢٨۶ verses) and the ‘verse

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١- Tahdhib al-Usul, “Accounts of Imam Khomeini’s Lectures”, vol. ٢, p. ٩۶ {written by .{Professor Ja‘far Subhani

of stoning' {ayah ar-rajam} was in that Surah. Now, such alleged verse is not found in Surah al-Ahzab!(١)

And it is stated in the same book that 'A'ishah is reported to have said:

"In the lifetime of the Prophet (S) Surah al-Ahzab had ٢٠٠ verses. Then, after the mushaf was written, we do not find more than that which the present version has!"(٢)

٢. The author of the book, Al-Itqan narrates that the number of surahs in Ubayy ibn Ka'b's mushaf was ١١۶ because two other surahs called Hafd and Khal' were included therein.(٣)

What we all know is that the Holy Qur'an has ١١۴ surahs and there is no trace of such two surahs like Hafd and Khal' in the Qur'an.

٣. Hibat Allah ibn Salamah, in his book, An-Nasikh wa'l-Mansukh, narrates that Anas ibn Malik is reported to have said:

In the lifetime of the Prophet (S), when we recited the Qur'an we used to read a surah which was similar in size to Surah at-Tawbah (Bara'ah) in length, and all that I remember of it is only one verse, and that is:

"لو أن لإبن أدم واديان من الذهب لابتغى إليهما ثالثاً ولو أن له ثالثاً لبتغى إليهما رابعاً لأيملاء و جوف إبن أدم إلا التراب و يتوب الله على من تاب."

"Should the Children of Adam have two valleys of gold, he would ask for a third and should he have three he would ask for a fourth. Nothing can fill the bellies of the Children of Adam except dust. God accepts the

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١ - Tafsir al-Qurtubi, vol. ١۴, p. ١١٣, the beginning of the commentary on Surah al-Ahzab.

٢ - Ibid.

٣ - Al-Itqan, vol. ١, p. ۶٧.

".repentance of those who repent

This is while we know that there is no such a verse in the Qur'an, and when we consider its eloquence {balaghah} we find that it is essentially inharmonious.

4. Jalal ad-Din as-Suyuti, in his exegesis, Al-Durr al-Manthur, reports on the authority of 'Umar ibn al-Khattab that Surah al-Ahzab was similar in length to Surah al-Baqarah and the verse of stoning was part of the former surah.(1)

A small group of both the Shi'ah and the Sunni schools have narrated 'weak' {da'if} and untenable traditions on "the occurrence of alteration in the Qur'an". According to the vast majority of the Muslims—both Shi'ah and Sunni—these weak narrations are not acceptable.

According to the Qur'anic verses, authentic {sahih} and mutawatir traditions, consensus {ijma'} and unanimity of thousands of the Companions of the Prophet (S) and consensus of opinion of the Muslims of the world no such tahrif, alteration, addition, or deletion has taken place and it will never take place.

Question 17: How do the Shi'ah view the Sahabah {Companions}?

point

Reply: According to the Shi'ah, those who happened to meet and accompany the Prophet (S) can be divided into some groups. Before explaining this statement in detail, we had better define the word, "sahabi" {companion}.

There are various definitions of the word "Companion" of the Prophet (S). Below are some of them:

1. Sa'id ibn Musayb says: "Sahabi is referred to the person who kept company with the Prophet for one or two years and fought alongside him one or two battles."(2)

2. Waqidi says: "Scholars are of the opinion that

۱- Ad-Durr al-Manthur, vol. ۵, p. ۱۸۰, the beginning of the commentary on Surah al-Ahzab.

۲- Asad al-Ghabah (Egypt), vol. ۱, pp. ۱۱-۱۲.

whoever saw the Prophet, embraced Islam, thought of the religion, and was pleased with it, even if that was for only one hour, is regarded as among the Companions of (the Prophet."(۱)

۳. Muhammad ibn Isma'il al-Bukhari states: "Any Muslim who accompanied the (Prophet and saw him is regarded as one of his Companions."(۲)

۴. Ahmad ibn Hanbal says: "Anyone, who accompanied the Prophet for a month, a day (or an hour, or saw him, is considered among the Companions."(۳)

Some of the 'ulama' of Ahl as-Sunnah acknowledge that the justice of the Companions is an indisputable principle in the sense that whoever kept (companionship with the Prophet (S) is just!(۴)

Now, taking into consideration the explicit verses of the Qur'an, we shall examine this statement to point out the Shi'ah viewpoint which is derived from the logic of :revelation

History has recorded the names and descriptions of more than ۱۲ thousand people as the Companions of the Prophet (S) including people of various personalities. The station of companionship of the Prophet is, without doubt, a great honor granted to a certain group, and the Muslim ummah always holds the Companions in high esteem because they are the first group of Muslims to hoist Islam's banner of glory and .grandeur

:The Holy Qur'an also hails those pioneering standard-bearers (of Islam), stating

(لَا يَسْتَوِى مِنكُم مَّنْ أَنفَقَ مِن قَبْلِ الْفَتْحِ وَقَاتَلَ أُوْلَئِكَ أَعْظَمُ دَرَجَةً مِّنَ الَّذِينَ أَنفَقُوا مِن بَعْدُ وَقَاتَلُوا)

"Not equal {to others} are those of you who spent and fought before the victory. They

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۱- Ibid.

۲- Ibid.

.Ibid -٣

Al-Isti'ab fi Asma' al-Ashab, vol. ١, p. ٢, the margin of "Al-Isabah"; Asad al-Ghabah -۴ .(Egypt), vol. ١, p. ٣, related from Ibn Athir

(are greater in rank than those who have spent and fought afterward."(١)

We should also confess that the companionship of the Prophet of God is not an alchemy that transforms man's disposition, ensures his piety throughout his life or .causes him to be one of the just

In order to clarify this point, it is worth concentrating on the Qur'an, which is accepted :by the Muslims all over the world, and resort to this sacred book for solving this issue

Sahabi {Companion} from the viewpoint of the Qur'an

point

In the logic of revelation, those who happened to meet the Holy Prophet (S) and :accompany him are divided into two groups

The first group

point

The people of this group are hailed and praised by the everlasting verses of the Qur'an and described as the founders of the castle of the glory and grandeur of Islam. The following are some of the Qur'anic verses regarding this group of the :Companions

The first followers .١

(مِنَ الْمُهَاجِرِينَ وَالأَنصَارِ وَالَّذِينَ اتَّبَعُوهُم بِإِحْسَانٍ رَّضِىَ اللّهُ عَنْهُمْ وَرَضُواْ عَنْهُ وَأَعَدَّ لَهُمْ جَنَّاتٍ تَجْرِى تَحْتَهَا الأَنْهَارُ خَالِدِينَ فِيهَا أَبَدًا ذَلِكَ الْفَوْزُ الْعَظِيمُ)

The early vanguard of the Emigrants and the Helpers and those who followed them" in virtue- Allah is pleased with them and they are pleased with Him, and He has prepared for them gardens with streams running in them, to remain in them forever. (That is the great success."(٢)

Those who swore allegiance under the tree .٢

(لَقَدْ رَضِیَ اللَّهُ عَنِ الْمُؤْمِنِینَ إِذْ یُبَایِعُونَکَ تَحْتَ الشَّجَرَهِ فَعَلِمَ مَا فِی قُلُوبِهِمْ فَأَنزَلَ السَّکِینَهَ عَلَیْهِمْ وَأَثَابَهُمْ فَتْحًا قَرِیبًا)

Allah was certainly pleased with the faithful when they swore allegiance to you under“ the

p: ۶۱

١- Surah al-Hadid ۵۷:۱۰.

٢- Surah at-Tawbah ۹:۱۰۰.

tree. He knew what was in their hearts, so He sent down composure on them, and (requited them with a victory near at hand."(1)

{The Muhajirun {Emigrants .٣

(لِلْفُقَرَاء الْمُهَاجِرِينَ الَّذِينَ أُخْرِجُوا مِن دِيارِهِمْ وَأَمْوَالِهِمْ يَبْتَغُونَ فَضْلًا مِّنَ اللَّهِ وَرِضْوَانًا وَيَنصُرُونَ اللَّهَ وَرَسُولَهُ أُوْلَئِكَ هُمُ الصَّادِقُونَ)

They are also} for the poor Emigrants who have been expelled from their homes}" and {wrested of} their possessions, who seek grace from Allah and {His} pleasure (and help Allah and His Apostle. It is they who are the truthful."(2)

(The Companions who fought alongside the Prophet (S .۴

(مُّحَمَّدٌ رَّسُولُ اللَّهِ وَالَّذِينَ مَعَهُ أَشِدَّاء عَلَى الْكُفَّارِ رُحَمَاء بَيْنَهُمْ تَرَاهُمْ رُكَّعًا سُجَّدًا يَبْتَغُونَ فَضْلًا مِّنَ اللَّهِ وَرِضْوَانًا سِيمَاهُمْ فِی وُجُوهِهِم مِّنْ أَثَرِ السُّجُودِ)

Muhammad, the Apostle of Allah, and those who are with him are hard against the" faithless and merciful among themselves. You see them bowing and prostrating {in worship}, seeking Allah's grace and {His} pleasure. Their mark is {visible} on their (faces, from the effect of prostration."(3)

The second group

point

The other group of those who accompanied the Prophet (S) consist of two-faced and sick-hearted men the reality of whose nature the Holy Qur'an has revealed and of :whose danger it has warned the Prophet (S). Here are some examples of this group

Known hypocrites .١

(إِذَا جَاءکَ الْمُنَافِقُونَ قَالُوا نَشْهَدُ إِنَّکَ لَرَسُولُ اللَّهِ وَاللَّهُ يَعْلَمُ إِنَّکَ لَرَسُولُهُ وَاللَّهُ يَشْهَدُ إِنَّ الْمُنَافِقِينَ لَكَاذِبُونَ)

When the hypocrites come to you they say, 'We bear witness that you are indeed the" apostle of Allah.' Allah knows that you are indeed His Apostle, and Allah bears witness

(that the hypocrites are indeed liars."(۴

Unknown hypocrites .۲

(وَمِمَّنْ

.Surah al-Fath ۴۸:۱۸ -۱

.Surah al-Hashr ۵۹:۸ -۲

.Surah al-Fath ۴۸:۲۹ -۳

Surah al-Munafiqun ۶۳:۱. The other characteristics of the hypocrites are described -۴ .in the entire surah

حَوْلَكُم مِّنَ الأَعْرَابِ مُنَافِقُونَ وَمِنْ أَهْلِ الْمَدِينَةِ مَرَدُواْ عَلَى النِّفَاقِ لاَ تَعْلَمُهُمْ نَحْنُ نَعْلَمُهُمْ سَنُعَذِّبُهُم مَّرَّتَيْنِ ثُمَّ يُرَدُّونَ إِلَى عَذَابٍ عَظِيمٍ)

There are hypocrites among the Bedouins around you and among the townspeople" of Madinah, steeped in hypocrisy. You do not know them; We know them, and We will punish them twice, then they shall be consigned to a great punishment."(١)

Sick–hearted ones .٣

"وإذ يقول المنفقون والذين فى قلوبهم مرض ما وعدنا الله ورسوله إلا غروراً."

And when the hypocrites were saying, as well as those in whose hearts is a sickness," 'Allah and His Apostle did not promise us {anything} except delusion'."(٢)

Sinners .۴

(وَآخَرُونَ اعْتَرَفُواْ بِذُنُوبِهِمْ خَلَطُواْ عَمَلاً صَالِحًا وَآخَرَ سَيِّئًا عَسَى اللّهُ أَن يَتُوبَ عَلَيْهِمْ إِنَّ اللّهَ غَفُورٌ رَّحِيمٌ)

There are} others who have confessed to their sins, having mixed up righteous}" conduct with other that was evil. Maybe Allah will accept their repentance. Indeed Allah is all–forgiving, all–merciful."(٣)

In addition to the noble verses of the Qur'an, many traditions have been narrated regarding the Holy Prophet's (S) reproaching some of the Companions. We shall cite :two examples

Abu Hazim narrates on the authority of Sahl ibn Sa'd that the Holy Prophet (S) is .١ :reported to have said

"إنا فرطكم على الحوض من ورد وشرب من شرب لم يظمأ أبداً وليردنّ عليّ أقوام أعرفهم ويعرفوننى ثم يُحال بينى وبينهم."

I will send you toward the Pool; whoever comes upon it will drink from it, and whoever drinks from it will no longer feel thirsty. There will come to me some people; I know them

١- Surah at-Tawbah (or al-Bara‘ah) ٩:١٠١.

٢- Surah al-Ahzab ٣٣:١٢.

٣- Surah at- Tawbah (or al-Bara‘ah) ٩:١٠٢.

and they know me, but they will be separated from me.

Abu Hazim has said: "While I was narrating this hadith, Nu'man ibn Abi 'Ayyash heard it and asked me, 'Did you hear it from Sahl like that?' I said, 'Yes'. He said: 'I bear witness that Abu Sa'id al-Khudri says that the Prophet has also said:'

"إنهم منِّی فیقال انک لا تدری ما أحدثوا بعدک: فأقول سحقاً سحقاً لمن بدّل بعدی."

"They are from me." Then someone says, "You do not know what they did after you!" So I shall say, "Damn those who have changed (the truth) after me."(۱)

It is obvious that such words like, "I know them and they know me," or, "Damn those who have changed (the truth) after me," refer to the Companions of the Prophet (S) who were in his company for a time. This hadith has also been narrated by al-Bukhari and Muslim.

۲. Al-Bukhari and Muslim narrate that the Prophet (S) is reported to have said:

"یرج علیّ یوم القیامه رهطّ من أصحابی أو قال من أمتی ، فیحلؤون عن الحوض فأقول یا ربّ أصحابی فیقول أنه لا علم لک بما أحدثوا بعدک أنهم ارتدّوا علی أدبارهم القهقری."

On the Day of Resurrection, a group from among my Companions—(or, "my ummah") shall come to me but they shall be prevented from reaching the Pool (of Kawthar). Then, I shall say, 'O Lord! They are my Companions.' Then He shall say, 'You do not know what they did after you; they returned to their former state (state of jahiliyyah

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۱- Ibn Athir, Jami' al-Usul, vol. ۱۱, "kitab al-hawd fi wurud an-nas 'alayh," p. ۱۲۰, hadith ۷۹۷۲.

(or ignorance)'."(1)

Conclusion

From the Qur'anic verses and Sunnah of the Prophet (S), it is clear that the Companions of the Prophet (S) and those who accompanied him were of more than one type or category; a group of them were refined men at the apex of merit whose valuable services led to the fruition of the nascent bud of Islam and another group composed of individuals who were two-faced, hypocrites, sick-hearted, and sinners from the very beginning.(2)

The aforementioned observations make clear that the view of the Shi'ah regarding the Companions of the Prophet (S) is the same as that of the Book of God and the Sunnah of the Prophet (S).

Question 18: What is meant by "temporary marriage" {mut'ah} and why do the Shi'ah regard it as lawful?

Reply: Marriage {nikah} is an agreement between a man and a woman. Sometimes this bond has a permanent effect and the contract {'aqd} does not have time limit, and sometimes its effect is temporary and its time limit is fixed. Both kinds are recognized as legal and the only difference between them is that one is "permanent" and the other is "temporary". In other aspects they are the same. The conditions below render valid both mut'ah "temporary" marriage and "permanent" marriage:

1. There should be no such religious prohibitions like consanguineous and affinitive relationships or the like which render the contract null and void.

2. The dowry {mahr} agreed upon by both sides has to be stipulated in the contract.

3. The duration of marriage has to be fixed.

4. The contract must be performed.

5. The child that they will beget

.Ibid., hadith ۷۹۷۳ -۱

.For more information, see Surah al-Munafiqun of the Glorious Qur'an -۲

is considered their legitimate child. Just as a birth certificate that is granted to a child born out of permanent marriage, a child that is born due to a temporary marriage has to be granted a birth certificate. So, there is no difference between permanent and .temporary contracts in this regard

The expenditure on the child or children is one of the duties of the father, and the .۶ .child or children are to inherit from the father and from the mother

When the marriage contract expires, the woman who has not reached menopause .۷ has to observe a waiting period {‘iddah}. If during the waiting period she is found .pregnant, she has to refrain from any type of marriage during pregnancy

Also, the other laws of permanent marriage have to be observed in mut‘ah. The only difference between the two is that since mut‘ah has been ordained to fulfill man’s needs, the expenses of the woman is not incumbent on man. If, during signing of the contract, the woman did not make it a condition that she can have a share from the inheritance, she shall not inherit from her husband. It is clear that these two .differences have no effect on the nature of marriage

We all know that the Islamic creed is the eternal and final law, which can satisfy all needs. Nowadays, we see the situation of the youth, who have to spend many years of study in a foreign country or city. On account of the limited resources, they

cannot afford permanent marriage, and have one of these three alternatives to :choose

;a. to endure the mentioned condition

;b. to fall in the quagmire of corruption and perdition

c. to marry a woman with whom it is permissible for a man to make a temporary .marriage contract for a certain period

Regarding the first alternative, in most cases, it ends in failure. Although a few individuals can abstain from any type of sex and exercise patience and fortitude, this .method is not applicable to all

The second option also ends in corruption and desperation, and according to Islam it is forbidden {haram} and to prescribe it under the pretext of necessity is but a kind of .mental deviation and perversion

Therefore, the third alternative is the only practical way recommended by Islam and it was practiced in the lifetime of the Prophet (S) and the dispute over this issue started .after that

At this juncture, we have to point to something and that is, those who have a sense of anxiety about mut'ah and regard it as illegitimate should know that all Muslim jurists {fuqaha} and scholars have accepted something which is similar to that of a permanent (marriage) contract. They agree on the idea that the two sides can conclude a permanent contract with the intention that they separate through divorce .after one year, or more or less

It is clear that such an agreement is apparently "permanent" but in reality it is temporary. The difference between this type of "permanent" marriage and that

of mut‘ah is that the latter is, exoterically and esoterically, limited and temporary .while the former is exoterically “permanent” but esoterically temporary

Why do those who declare as permissible this type of permanent marriage, on which all Muslim jurists agree, entertain fear and anxiety when it comes to prescribing and ?recommending mut‘ah

Now that we have understood what mut‘ah is, let us see why mut‘ah is regarded as religiously lawful and why it has been decreed. It is appropriate that the discussion will :be at two levels

١. The legitimacy of mut‘ah during the early period of Islam, and

٢. The non-abrogation of this religious law in the lifetime of the Messenger of Allah (S).

:The following verse is an explicit proof of the legitimacy of mut‘ah

"فما استمتعتم به منهم فئاتوهنّ أجورهنّ فريضه."

“For the enjoyment you have had from them thereby, give them their dowries, by way of settlement.”(١)

The wording {alfaz} of this verse testifies that something has been revealed about :mut‘ah because

First: The word “istimta‘”apparently refers to “temporary marriage”. If it meant permanent marriage, there would be a need for analogy {qarinah}.

Second: The word “ujurahunna” which means “their dowries” is a clear proof that it is about mut‘ah because in the case of permanent marriage, such words as “mahr” or .“sadaq” is used

Third: The Shi‘ah and Sunni exegetes {mufassirun} are of the opinion that the said .verse is about mut‘ah

Jalal ad-Din as-Suyuti, in his exegesis {tafsir}, Ad-Durr al-Manthur, narrates on the

authority of Ibn Jarir and Saddi that the abovementioned verse is

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۱- Surah an-Nisa' ۴:۲۴.

(pertaining to mut'ah.(1)

Also, Abu Ja'far Muhammad ibn Jarir at-Tabari, in his exegesis, narrates on the authority of Saddi, Mujahid and Ibn al-'Abbas, that this verse is related to temporary (marriage.(2)

Fourth: The compilers of Sahih, Musnad and Jami' books of hadith have also accepted this fact. For example, Muslim ibn al-Hajjaj in his Sahih narrates on the authority of :Jabir ibn 'Abd Allah and Salmah ibn Aku' that they have said

"خرج علينا منادى رسول الله رسول أنّ فقال الله قد أذن لكم أن تستمعوا يعنى متعه النساء."

The harbinger of the Messenger of Allah came to us and said: The Messenger of Allah" (has granted you permission to have "istimta'"; that is, temporary marriage."(3)

The traditions in Sahih and Musnad books are too many to be mentioned in this (concise) book. Therefore, Muslim scholars and exegetes agree on the idea that mut'ah was decreed in the early period of Islam and in the lifetime of the Holy Prophet ((S).(4)

The question which is worth considering here is: Has the purport of the verse on ?{mut'ah been abrogated {mansukh

Perhaps, those who have doubt about the principle of legitimacy of mut'ah in the lifetime of the Messenger of Allah are very few. This indicates this law has not been .abrogated

The traditions and history of Islam is replete with evidence that till the caliphate of the second caliph this law had been prevalent among Muslims but the second caliph .prohibited it out of expediency

In his Sahih, Muslim ibn al-Hajjaj narrates that Ibn al-'Abbas and Ibn az-Zubayr opposed

.Ad-Durr al-Manthur, vol. ۲, p. ۱۴۰, on the commentary of the said verse -۱

.Jami' al-Bayan fi Tafsir al-Qur'an, vol. ۵, p. ۹ -۲

.Sahih Muslim (Egypt), vol. ۴, p. ۱۳۰ -۳

For instance, let us consider the following evidence: Sahih al-Bukhari, "Bab - ۴ Tamattu';" Musnad Ahmad ibn Hanbal, vol. ۳, p. ۳۵۶; vol. ۴, p. ۴۳۶; Malik, Al-Muwatta', vol. ۲, p. ۳۰; Sunan al-Bayhaqi, vol. ۷, p. ۳۰۶; Tafsir at-Tabari, vol. ۵, p. ۹; Nihayah Ibn al-Athir, vol. ۲, p. ۲۴۹; Tafsir ar-Razi, vol. ۳, p. ۲۰۱; Tarikh Ibn Khalikan, vol. ۱, p. ۳۵۹; Al-Jisas, Ahkam al-Qur'an, vol. ۲, p. ۱۷۸; Muhadarat ar-Raghib, vol. ۲, p. ۹۴; Jalal ad-Din .as-Suyuti, Al-Jami' al-Kabir, vol. ۸, p. ۲۹۳; Ibn Hajar, Fath al-Barri, vol. ۹, p. ۱۴۱

:the prohibition of mut‘ah on women and mut‘ah on Hajj. Jabir ibn ‘Abd Allah said

"فعلنا هما مع رسول الله ثم نهانا عنهما عُمر فلم نعد لهما."

In the lifetime of the Messenger of Allah, we used to perform both the two (mut‘ahs).“ Then, ‘Umar prohibited us from doing them and since then we have not practiced (them.”(١)

In his book of exegesis, Jalal ad-Din as-Suyuti narrates on the authority of ‘Abd ar-Razzaq, Abu Dawud and Ibn Jarir, and they narrate the decree when he was asked, :“Has the verse on mut‘ah been abrogated?” He replied, “No,” and ‘Ali (‘a) said

"لولا أن عمر نهى عن المتعه ما زنى إلا شقيّ."

Had ‘Umar not prohibited mut‘ah, no one would have ever committed adultery and“ (fornication {zina} except a wretched person.”(٢)

Also, ‘Ali ibn Muhammad Qawshchi says: “‘Umar ibn al-Khattab announced from the :pulpit

"أيها الناس ثلاث كنّ على عهد رسول الله أنا أنهى عنهنّ و أحرمهنّ وأعاقب عليهنّ وهى متعه النساء ومتعه الحج وحيّ على خير العمل."

O people! Three things were prevalent in the time of the Messenger of Allah and now I prohibit them, and punish those who practice them. They are mut‘ah on women, mut‘ah on Hajj and saying “hayya ‘ala khayri’l-‘amal” {come to the best of deeds} (in (adhan).(٣)

It is worth noticing that there are so many traditions in this regard that they cannot be (covered in this (concise) book.(۴)

It must be stated that mut‘ah is one of the types of marriage because marriage is categorized into two kinds: permanent and temporary. A woman

.Sahih Muslim, vol. ١, p. ٣٩٥; Sunan al-Bayhaqi, vol. ٧, p. ٢٠۶ -١

.Durr al-Manthur, vol. ٢, p. ١۴٠, on the commentary of the verse on mut‘ah -٢

.Sharh Tajrid al-Qawshchi, “Mabhath al-Imamah,” p. ۴٨۴ -٣

For further information, see the following references: Musnad Ahmad ibn Hanbal, -۴ vol. ٣, pp. ٣۵۶, ٣۶٣; Al-Jahiz, Al-Bayan wa’t-Tabyin, vol. ٢, p. ٢٢٣; Al-Jassas, Ahkam al-Qur’an, vol. ١, p. ٣۴٢; Tafsir al-Qurtubi, vol. ٢, p. ٣٧٠; Sarkhasi al-Hanafi, Al-Mabsut, “Kitab al-Hajj,” “Bab al-Qur’an;” Ibn al-Qayyim, Zad al-Ma‘ad, vol. ١, p. ۴۴۴; Kanz al-‘Ummal, vol. ٨, p. ٢٩٣; Musnad Abu Dawud at-Tayalisi, p. ٢۴٧; Tarikh at-Tabari, vol. ۵, .p. ٣٢; Tabari, Al-Mustabin; Tafsir ar-Razi, vol. ٣, p. ٢٠٢; Tafsir Abu Hayyan, vol. ٣, p. ٢١٨

who concludes a temporary marriage is ruled as a man’s wife and he as her husband. .Naturally, such a marriage is referred to in the Qur’anic verses on marriage

:Since the Qur’an states

"والذين هُم لفُروجهم حفظون إلا على أزواجهم أو ما ملكت أيمنهم."

Certainly, the faithful have attained salvation—those) who guard their private parts)“ (except from their spouses or their slave women,”(١)

a woman who has entered a temporary marriage contract with the stated conditions except for their“ (إِلاَّ عَلَىٰ أَزْوَاجِهِمْ) is considered among the individuals referred to by spouses” and is not excluded from it. Accordingly, the woman who is married to a man by making a mut‘ah contract becomes his spouse and wife and she becomes one of .”those who are included in the term “azwajihim

And if according to the stated verse (in Surah al-Mu’minun) both groups of women (spouses and slave women) are allowed to have marital relations, the woman who .(has entered a temporary marriage contract is included in the first group (spouses

It is surprising that some regard the stated verse in Surah al-Mu’minun as the abrogator {nasikh} of the verse on mut‘ah in Surah an-Nisa’. This is while we all know that the revelation of the abrogator verse {ayat an-nasikh} should be after the abrogated verse {ayat al-mansukh}, but in the mentioned case, it is otherwise. Surah al-Mu’minun, which some assume to be the “abrogator”, is a Makki surah (that is, it was revealed in the Holy City of Mecca prior to the Holy Prophet’s emigration

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١- Surah al-Mu’minun ٢٣:٥-٦.

hijrah} to Medina) and Surah an-Nisa', which contains the verse on mut'ah is a} Madani surah (that is, it was revealed in the city of Medina after the hijrah of the .((Prophet (S

?Now, how could a verse in a Makki surah abrogate another verse in a Madani surah

The other vivid proof that refutes the claim of abrogation of the verse on mut'ah in the lifetime of the Prophet (S) are the many traditions that deny the abrogation of that verse in the time of the Messenger of Allah (S). The tradition narrated and explained (by Jalal ad-Din as-Suyuti in Ad-Durr al-Manthur is an example.(١

In conclusion, it should be noted that the Imams from the Ahl al-Bayt who, according to the Hadith ath-Thaqalayn, are the source of guidance of the ummah and the intimate peer of the Qur'an, emphasize the legitimacy of mut'ah marriage and reject (the idea of abrogation.(٢

The fact that Islam is capable of solving the problems of mankind in every epoch confirms the legitimacy of such a marriage with the conditions stipulated earlier; for, one of the ways of saving the youth from the quagmires of corruption and perversion today is this fixed-time marriage which has to be performed within the framework of .certain conditions

?{Question ١٩: Why do the Shi'ah prostrate on turbah {dried clay

point

Reply: Some think that prostration on the earth or turbah taken from the burial site of .{martyrs is tantamount to worshipping it and consider it a form of polytheism {shirk

In reply to this question, it must be noted that there

١- Ad-Durr al-Manthur, vol. ٢, pp. ١٤٠-١٤١, the commentary of the verse on mut'ah.

٢- Wasa'il ash-Shi'ah, vol. ١۴, "Kitab an-Nikah," the first section on mut'ah, p. ۴٣۶.

is a great difference between the phrase, "as-sujud lillah" {prostration for Allah}, and "as-sujud 'ala'l-ard" {prostration on earth}. The problem of the mentioned people is .that they fail to distinguish between the meanings of the two phrases

It is clear that the meaning of "as-sujud lillah" is "prostration for the sake of Allah" while "as-sujud 'ala'l-ard" means "prostration on the earth". In other words, by prostrating on earth we prostrate for the sake of God, and in principle, all Muslims of the world prostrate on something for the sake of God. All pilgrims to the House of God prostrate on the stones of Masjid al-Haram in the same way but their aim is .prostrating for the sake of God

Given this, it becomes clear that prostration on earth, plant byproduct, etc. does not mean worshipping them but it means prostrating for the sake of God and worshipping Him by lowering oneself and getting close to earth. Similarly, it becomes clear that .prostration on turbah is different from prostration for turbah

:On one hand, the Holy Qur'an states

"ولله يسجد من فى السموات والأرض."

"To Allah prostrates whoever there is in the heavens and the earth."(١)

:Also, the Holy Prophet (S) says

"جُعِلَتْ لِيَ الأَرْضُ مَسْجِداً وَ طَهُوْراً."

"The (pure) earth has been made for me as a place of prostration and an agent of ".purification

Therefore, "prostration for God" and "prostration on earth or turbah" are not only far from being inconsistent but they agree with each other completely. This is because prostration on earth or plant

١- Surah ar-Ra'd ١٣:١٥.

byproduct represents the highest form of meekness and humbleness before the One .and Only God

In order to clarify the Shi‘ah view, it is worth pointing to part of a speech by our great :(leader—Imam as-Sadiq (‘a

عن هشام ابن الحكم قال: قلت لأبى عبد الله: أخبرنى عما يجوز السجود عليه وعمّا لا يجوز؟ قال: السجود لا يجوز إلا على الأرض أو ما أنبتت الأرض إلا ما أكل أو لبس. فقلت له جعلت فداك ما العلّه فى ذلك؟ قال لأن السجود هو الخضوع لله عز وجلّ فلا ينبغى أن يكون على ما يؤكل و يلبس لأن أبناء الدنيا عبيد ما يأكلون ويلبسون. الساجد فى سجوده فى عباده الله عز وجلّ فلا ينبغى أن يضع جبهته فى سجوده على معبود أبناء الدنيا الذين اغتروا بغرورها. والسجود على الأرض أفضل لأنه أبلغ فى التواضع والخضوع لله عز وجلّ.

Hisham ibn al-Hakam says: “I asked Abu Abd Allah (Imam as-Sadiq) (‘a) regarding the things on which one is allowed to prostrate and the things on which one is not allowed to prostrate.” The Imam said: “Prostration is permissible only on earth and whatever grows in it excluding the edible and wearable.” I asked: “May I be your ransom! What ”?is the reason

He replied: “In prostration one shows humility and obeisance to God, the Honorable and Glorious, and so it is not proper to perform it on anything edible or wearable because materialists are slaves to things which they eat and wear while in prostration man is in a state of

.worshipping God, the Honorable and Glorious

Thus, it is not appropriate for one to place his forehead on something which stubborn materialists worship. Prostration on earth is the best way of prostration because it is the most appropriate way of showing humility and meekness to God, the Honorable (and Glorious.(۱

This lucid statement clearly testifies that prostration on earth is performed as the .most suitable way of expressing humility and meekness to the One and Only God

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Also, this question may be posed: Why do the Shi'ah prostrate only on earth or some ?plant byproducts and why do they not prostrate on other things

The reply is: Just as the act of worship should emanate from the sacred law of Islam, its conditions, parts and ways of performance should be explained in the light of the Holy Prophet's (S) words and actions; for, the Messenger of Allah (S), according to the .Holy Qur'an, is an exemplar of excellence for the entire humanity

Now, we shall state some Islamic traditions {ahadith} that elucidate the conduct and lifestyle of the Prophet (S)—all of which indicate that the Prophet (S) used to prostrate on pure earth and on things that grow from it including straw mat, which is exactly the :same method which the Shi'ah follow

A group of hadith scholars {muhaddithun} recount the statement of the Prophet (S) .۱ :in which he defines the earth as the place of his prostration, when he says

"جُعِلَتْ لِيَ الأَرْضُ مَسْجِداً وَ طَهُوْراً."

The (pure) earth has been made"

.'Bihar al-Anwar, vol. ۵۸, ۱۴۷ as in 'Ilal ash-Sharayi -۱

(for me as a place of prostration and an agent of purification."(1)

From the word "ja'ala" {"made"} which is used here to have a legal and legislative sense, meaning ("ordained"), we understand that this issue is a decree ordained by the Divine for the followers of Islam to abide by. This proves the legitimacy of prostration on earth, stone, and some other parts of the ground.

2. A group of narrations verify the fact that the Holy Prophet (S) used to order the Muslims to place their forehead on (pure) earth while prostrating. Umm Salamah, a spouse of the Prophet (S), narrates that the Prophet (S) said:

"تراب وجهک لله."

"Place your face for the sake of Allah on earth."(2)

And from the word "tarrib" in the statement of the Prophet (S), two points can be inferred; one is that at the time of prostration one should place his forehead on "turab", i.e. dust; and the other is that this act is a binding order because the word "tarrib" which comes from "turab" meaning "dust" has been expressed in the form of command.

3. The conduct of the Holy Prophet (S) in this respect is another vivid proof and a good guide for the Muslims. Wa'il ibn Hajar says:

"رأيت النبيّ صلى الله عليه وأله وسلم – إذا سجدا وضع جبهته وأنفه على الأرض."

"I noticed that whenever the Prophet (S) prostrated, he would place his forehead and nose on the earth."(3)

Anas ibn Malik, Ibn al-'Abbas, some spouses of the Prophet (S) such as 'A'ishah and

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1- Sunan al-Bayhaqi, "Bab at-Tayammum bi-s-Sa'id at-Tayyib," vol. 1, p. 212; Sahih al-Bukhari, vol. 1, "Kitab as-Salah," p. 91; Ibn Taymiyyah, Iqtida' as-Sirat al-Mustaqim, p. 332.

٢- Kanz al-‘Ummal (Halab), vol. ٧, p. ۴۶۵, hadith ١٩٨٠٩, “Kitab as-Salah, as-Sujud wa ma Yata‘allaq bih.”

٣- Jassas al-Hanafi, Ahkam al-Qur’an (Beirut), vol. ٣, “Bab as-Sujud ‘ala’l-Wajah,” p. ٢٠٩.

:Umm Salamah and a large group of muhaddithun thus narrate

"كان رسول الله صلى الله عليه وأله وسلم يُصلّى على الخمره."

The Messenger of Allah (S) used to prostrate on khumrah (a mat made from palm“ (fibers).”(١)

:Abu Sa‘id al-Khudri, a Companion of the Messenger of the Allah (S), says

"دخلت على رسول الله صلى الله عليه وأله وسلم وهو يصلّى على حصير."

(Once I came to the Messenger of Allah (S) and saw him praying on a straw mat.”(٢“

This statement is another proof which supports the Shi‘ah view that prostration on .whatever grows in the earth other than what is eaten or worn is permissible

The sayings and actions of the Companions and the Followers {tabi‘un} of the .۴ :Prophet (S) also affirm this Sunnah

:Jabir ibn ‘Abd Allah al-Ansari says

"كنت أصلى الظهر مع رسول الله صلى الله عليه وأله وسلم فأخذ قبضه من الحصاء لتبرد فى كفّى اضعها لجبهتى أسجد عليها لشده الحرّ."

I used to perform noon {zuhr} prayer with the Messenger of Allah (S). Because it was very hot I used to take a handful of small gravel, keep it in my hand till it got cool, and (place my forehead on it for prostration.(٣

Then, the narrator adds: “If prostration on the garment worn by someone were .(permissible, it would be easier than keeping a gravel (in one’s hand

:Ibn Sa‘d (d. ٢٠٩ AH), in his book, At-Tabaqat al-Kubra, thus writes

"كان مسروق إذا خرج يخرج بلبنه يسجد عليها فى السفينه."

Whenever Masruq (ibn Ajda‘) traveled, he used to keep a mud-brick with him on“ which to

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١- Sunan Bayhaqi, vol. ٢, “Kitab as-Salah,” “Bab as-Salah ‘ala’l-Khumrah,” p. ۴٢١.

٢- Sunan al-Bayhaqi, vol. ٢, “Kitab as-Salah,” “Bab as-Salah ‘ala’l-Hasir,” p. ۴٢١.

٣- Sunan al-Bayhaqi, vol. ١, “Kitab as-Salah,” “Bab ma Ruwiya fi’t-Ta‘jil biha fi Shiddat al-Harr,” p. ۴٣٩.

(prostrate while onboard the ship."(١

It is necessary to note that Masruq ibn Ajda' was one of the Followers and a companion of Ibn Mas'ud, and the author of At-Tabaqat al-Kubra considers him among those in the first class of the Kufans after the Prophet (S) and among those .who narrated from Abu Bakr, 'Umar, Uthman, 'Ali, and 'Abd Allah ibn Mas'ud

This explicit statement establishes the groundlessness of the claim that bringing along a piece of turbah {dried clay} is an act of polytheism and innovation in religion {bid'ah} and makes clear that the forerunners in the history of Islam used to (prostrate like that also.(٢

:Nafi' says

"إن ابن عمر كان إذا سجد وعليه العمامه يرفعها حتّى يضع جبهته بالأرض."

Whenever ('Abd Allah) ibn 'Umar prostrated, he removed his turban so as to place his" (forehead on the ground."(٣

:Rizin says

"كتب إليّ عليّ بن عبد الله بن عباس رضى الله عليه أن ابعث إليّ بلوح من أحجار المروه أسجد عليه."

Ali ibn 'Abd Allah ibn 'Abbas (may Allah be pleased with him) wrote to me: 'Send me a'" (tablet of the stones of Mount Marwah so that I may prostrate on it."(٤

Also, hadith scholars narrate that the Holy Prophet (S) has prohibited people from .٥ .placing part of their turbans between their forehead and the ground while prostrating

:Salih as-Saba'i says

"إن رسول الله صلى الله عليه وأله وسلم رأى رجلاً يسجد بجنبه قد أعتم على جبهته فسحر رسول الله صلى الله عليه وأله وسلم عن جبهته."

Once the Messenger of Allah (S) saw a person prostrating beside

۱- At-Tabaqat al-Kubra (Beirut), vol. ۶, p. ۷۹, the biography of Masruq ibn Ajda‘.

۲- For further information, refer to the book, Siratuna, written by ‘Allamah Amini.

۳- Sunan al-Bayhaqi (Hyderabad), vol. ۲, “Kitab as-Salah,” “Bab al-Kashf ‘an as-Sajadah fi’s-Sujud,” p. ۱۰۵.

۴- Azraqi, Akhbar Makkah, vol. ۳, p. ۱۵۱.

him, with his turban covering his forehead. The Messenger of Allah (S) removed the turban from the person's forehead.[1]

‘Ayyad ibn ‘Abd Allah al-Qarashi says:

"رأى رسول الله صلى الله عليه وأله وسلم رجلًا يسجد على كور عمامته فأوما بيده: إرفع عمامتك وأومأ إلى جبهته."

“The Messenger of Allah (S) saw a person prostrating on part of his turban, so he gestured to him to remove (that part of) the turban, pointing to his forehead.”[2]

From these traditions it becomes clear that in the time of the Holy Prophet (S) the need to prostrate on earth was beyond dispute and it was such that if one of the Muslims put part of his turban between his forehead and the ground, he would be prohibited by the Prophet (S) from doing so.

۶. The infallible Imams followed by the Shi‘ah who, according to the Hadith ath-Thaqalayn, are the inseparable peer of the Qur’an, as well as members of the Prophet’s Household {Ahl al-Bayt}, emphasize this fact in their speeches:

Imam as-Sadiq (‘a) says:

"السجود على الأرض فريضه وعلى الخمره سنه."

“Prostration on the earth is obligatory while prostrating on a straw mat is a sunnah.”[3]

He (‘a) also says:

"السجود لا يجوز على الأرض أو على ما أنبتت الأرض إلا ما أكل أو لبس."

“It is not permissible to prostrate on anything except the earth or what grows in it excluding that which is eaten or worn.”[4]

Conclusion

From the aggregate of the stated proofs, it becomes very clear that not only the traditions of the Ahl al-Bayt (‘a) but also the Sunnah of

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.Sunan al-Bayhaqi, vol. ٢, p. ١٠۵ -١

.Ibid -٢

Wasa’il ash-Shi‘ah, vol. ٣, “Kitab as-Salah,” “Abwab ma Yusjad ‘Alayh,” p. ۵٩٣, hadith -٣
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.Ibid., p. ۵٩١, hadith ١ -۴

the Messenger of Allah (S) and the actions of his Companions and Followers {Tabi‘un} testify to the necessity of prostrating on the earth and what grows in it (excluding that which is worn and eaten).

In addition, the permissibility of prostration on the mentioned things is definite whereas the permissibility of prostration on other things is doubtful and disputable. Therefore, by precaution—which is the way to attain deliverance and uprightness—it is appropriate to prostrate on the mentioned things only.

Finally, it should be noted that this discussion is a fiqhi question and differences among Muslim jurists concerning such minor issues are very common, but such differences should not be a source of concern because these differences are also common among the four Sunni fiqhi schools. For example, the Malikis say that placing the nose on the place of prostration is recommended {mustahabb} while the Hanbalis consider it obligatory {wajib} and say that ignoring it renders the prayer invalid {batil}.(١)

Question ٢٠: During ziyarah, why do the Shi‘ah kiss the doors and walls of the shrines of awliya’ and seek blessings {tabarruk} whereby?

Reply: Seeking blessings {tabarruk} through the remnants (and symbols) of the saints {awliya’} of God is not a new phenomenon among Muslims; rather, this behavior can be traced back to the Prophet’s life account and to the life of his Companions.

Not only the Holy Prophet (S) and his Companions did this act but also past prophets (‘a) used to do it. Below are the proofs provided by the Qur’an and Sunnah concerning the legitimacy of seeking blessings through the remnants (and symbols) of the awliya’.

١. In the Holy Qur’an

١- Al-Fiqh ‘ala’l-Madhhab al-Arba‘ah (Egypt), “Kitab as-Salah,” “Mabhath as-Sujud,” vol. ١, p. ١۶١.

we read that when Yusuf (Joseph) the Truthful ('a) introduced himself to his brothers :and forgave them, he said

"اذهبوا بقميصى هذا فألقوه على وجه أبى يأتى بصيراً."

(Take this shirt of mine, and cast it upon my father's face; he will regain his sight."(١"

:Then, the Qur'an recounts

"فلما أن جاء البشير ألقه على وجهه فارتدّ بصيراً."

When the bearer of good news arrived, he cast it on his face, and he regained his" (sight."(٢

The expressive content of these Qur'anic words proves clearly how a prophet of God (Hadrat Ya'qub ('a)) seeks blessings through the shirt of another prophet (Hadrat Yusuf ('a)). Furthermore, it indicates that the said shirt caused Hadrat Ya'qub ('a) to .regain his sight

Now, can we say that this act of the two holy prophets ('a) is not within the ambit of !?monotheism and worship of God

٢. No one doubts that while circumambulating the House of God {tawaf}, the Holy .{Prophet of Islam (S) used to touch or kiss the Black Stone {Hajar al-Aswad

:Bukhari in his Sahih says

"رأيت رسول الله صلى الله عليه وأله وسلم يستلمه ويقبّله."

(I saw the Messenger of Allah (S) touch and kiss it (Hajar al-Aswad)."(٣"

So, if touching or kissing a stone was an act of associating partner with God, how ?would the Prophet who called for monotheism do it

٣. In the Sahihs, Musnads and books of history and traditions, there are plentiful hadiths regarding the Prophet's Companions' seeking blessings through the Prophet's .(S) belongings such as garment, water of wudu' {ablution}, water vessel, etc

۱- Surah Yusuf ۱۲:۹۳.

۲- Surah Yusuf ۱۲:۹۶.

۳- Sahih al-Bukhari (Egypt), vol. ۲, "Kitab al-Hajj," "Bab Taqbil al-Hajar," pp. ۱۵۱-۱۵۲.

These hadiths remove any doubt about the legitimacy and wholesomeness of this .practice

We cannot cite all the hadiths related to this issue in this volume, and we shall mention :only some of them

a. In his Sahih, Bukhari narrates a long tradition which contains a description of some :of the features of the Prophet (S) and his Companions, and says

"وإذا كادوا توضأ يقتتلون على وضوئه."

When he (Prophet) performed wudu', they (Muslims) would seemingly fight with one" (another (in order to get some of the water the Prophet (S) used in wudu')."(١

:b. Ibn Hajar says

"إن النبيّ صلى الله عليه وأله وسلم كان يؤتى بالصبيان فيبرك عليهم."

(They brought children to the Prophet (S) and he blessed them."(٢"

:c. Muhammad Tahir al-Makki says

Umm Thabit is reported to have said: 'Once the Messenger of Allah (S) called on me" and while standing drank water from the mouth of a waterskin, which was ".'suspended. So I rose up and cut off the mouth of the waterskin

:He then adds

Tirmidhi narrates this hadith, too and says: 'It is an authentic {sahih} and sound" {hasan} hadith', and the commentator of this hadith says in the book, Riyad as-Salihin: 'Umm Thabit cut off the mouth of the waterskin so as to keep for herself the place of the Prophet's mouth whereby she sought blessing {tabarruk}. Similarly, the (Companions would drink water from where the Prophet used to drink'."(٣

"كان رسول الله صلى الله عليه وأله وسلم إذا صلى الغداه جاء خدم المدينه بأنيتهم فيها الماء فما يؤتى بإناء إلا غمس يده

١- Sahih al-Bukhari (Egypt), vol. ٣, “Kitab ma Yajuz min ash-Shurut fi’l-Islam,” “Bab ash-Shurut fi’l-Jihad wa’l-Masalahah,” p. ١٩٥.

٢- Al-Isabah (Egypt), vol. ١, “Khutbah al-Kitab,” p. ٧.

٣- Muhammad Tahir al-Makki, Tabarruk as-Sahabah, trans. Ansari, chap. ١, p. ٢٩.

فیه فربما جاؤوه فی الغداه البارده فیغمس یده فیها."

The servants of Medina used to go to the Messenger of Allah (S) after morning" {subh} prayer with vessels full of water and he would place his hand into each vessel. Sometimes they would go to him in cold mornings and he would place his hand into (them (vessels)."(1)

This shows clearly that seeking blessings through the belongings of awliya' of God is not a problem. It also shows that those who accuse the Shi'ah of polytheism and associating partners with Allah on account of this practice have no clear idea of the .{meaning of monotheism {tawhid

Polytheism or worshipping other than Allah means to have one of the creatures as a god along with Allah or to attribute to that creature some divine acts by considering him as independent and needless of God in the essence of creation or power. This is while the Shi'ah regard the belongings of awliya' of God, just like theirs owners, as things that are made by God and these things are in need of Him both in the essence .of existence and in power

The Shi'ah seek blessings through these symbols only to show respect to their leaders .and forerunners of the religion of God and to express their sincere love for them

When the Shi'ah kiss part of the shrine or its doors or walls during their visitation to the holy shrine of the Prophet (S) and his Ahl al-Bayt ('a), it is only because

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۱ - Sahih Muslim, vol. ۷, "Kitab al-Fada'il," "Bab Qurb an-Nabi (S) min an-Nas wa Tabarrukihim bihi," p. ۷۹. For more information, refer to the following references: Sahih al-Bukhari, "Kitab al-Ashribah"; Malik, Al-Muwatta', vol. ۱, the section on invoking blessings to the Prophet (S), p. ۱۳۸; Asad al-Ghabah, vol. ۵, p. ۹۰; Musnab Ahmad ibn Hanbal, vol. ۴, p. ۳۲; Al-Isti'ab, vol. ۳, at the margin of "al-Isabah," p. ۶۳۱; .Fath al-Bari, vol. ۱, pp. ۲۸۱-۲۸۲

they love the Holy Prophet (S) and his progeny, and this is an issue of human emotion, :which manifests itself in the person in love. A sweet-tongued man of letter says

"أمر على الديار ديار سلمى أقبل ذا الجدار و ذا الجدار و ما حب الديار شغفن قلبى ولكن حب من سكن الديار.

.By Layla's residence I pass; I kiss this wall and that wall

.It is not the love of residence that gladdens my heart; rather, the love of its dweller

?Question ۲۱: Is according to Islam religion separate from politics

point

Reply: First of all we had better clarify the meaning of "politics" so that its relationship :"with religion may become clear. There are two interpretations for the word "politics

۱. Sometimes, politics is interpreted as "trickery, ruse, and the use of every possible .means to reach a particular objective". In other words, the end justifies the means

In fact, this interpretation of politics, apart from its being inconsistent with the real sense of the word, does not mean but deceit and treachery and this meaning is not .compatible with religion

۲. The second interpretation of "politics" is the management of social life affairs by .applying the principles of Islam in various aspects

Politics which means management of the affairs of the Muslims according to the .Qur'an and the Sunnah is an integral part of religion

We shall elaborate here on the idea of the concordance of religion and politics and the :need for establishing government

The most vivid evidence which substantiates this idea is the conduct of the Holy Prophet (S) during the period of

his mission which was full of ups and downs. On studying the words and practices of the Messenger of Allah (S), we become fully aware that from the outset of his mission, he was in pursuit of establishing a strong government founded on faith in God and .capable of implementing the agenda and programs of Islam

At this juncture, it is worth citing some of the instances of the Prophet's efforts to :achieve this aim

The Prophet (S) as the founder of Islamic government

When the Messenger of Allah (S) was ordered to publicize his divine mission, he .۱ started to organize the nucleus of resistance and guidance and mobilize Muslims. Along this line, he used to meet groups of pilgrims coming from far and near to visit .the Ka'bah, inviting them to Islam

Meanwhile, he held a meeting with two groups of the people from Medina at a place called "'Aqabah" and they pledged to invite him to their city and give him support.(۱) .So, this was the first step toward establishing an Islamic government

After his emigration {hijrah} to Medina, the Messenger of Allah (S) started to found .۲ and organize a powerful and dignified army corps—an army that fought ۸۲ battles during the period of the Prophet's mission and managed, through glorious victories, to .remove the hurdles and set up the Islamic government

After the establishment of the Islamic government in Medina, the Prophet (S) made .۳ contacts with the powerful political and social centers of his time by dispatching ambassadors, sending historic letters, and forging economic, political and

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.Sirah Ibn Hisham (Egypt, ۲nd Edition), vol. ۱, "Discussion on the First 'Aqabah," p. ۴۳۱ -۱

.military links with many leaders

The biography of the Prophet (S) contains a detailed account of his letters to Khosroe, the Emperor of Persia; Caesar, the Emperor of Byzantine; Muqauqis, the King of Egypt; Negus, the King of Abyssinia; and other rulers at that time.(١)

۴. In a bid to elevate the objectives of Islam and maximize the cohesion of the bases of the Islamic government, the Messenger of Allah (S) appointed rulers and chiefs for many tribes and cities. Below is an example of his decisions in this respect:

The Holy Prophet (S) dispatched Rafa'ah ibn Zayd as his representative to the tribe of Khwaysh and wrote the following letter:

بِسْمِ اللهِ الرَّحْمٰنِ الرَّحِيمِ

هذا كتاب من محمد سول الله لفاعه بن زيد ، إنى بعثته إلى قوم عامه و من دخل فيهم يدعوهم إلى الله وإلى

رسوله فمن أقبل منهم ففى حزب الله وحزب رسوله ومن أدبر فله أمان شهرين.

In the Name of Allah, the All-beneficent, the All-merciful

{This letter} is from Muhammad, the Messenger of Allah, to Rafa'ah ibn Zayd. I have} dispatched him to his tribe and those related to them to invite them toward God and His Messenger. Whoever accepts his invitation will be among the Party of Allah and the Party of His Messenger and whoever turns away from him will have a two-month security respite.(٢)

These practices and decisions of the Prophet (S) confirm that from the beginning of his mission, he had been in pursuit of setting up a strong government through which to administer the universal laws

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١- See, for example, Muhammad Hamid Allah, Al-Watha'iq as-Siyasiyyah and 'Ali Ahmadi, Makatib ar-Rasul.

٢- Makatib ar-Rasul, vol. ١, p. ١۴۴.

.of Islam in all facets of life

Do such actions like forging pacts with active groups and tribes, organizing a strong army, dispatching ambassadors to different countries, warning kings and rulers and communicating with them, sending governors and rulers to cities and districts far and near, and the like have any other name than “politics” in the sense of managing and ?administering different aspects of society

In addition to the conduct of the Prophet (S), the manner of the Four Caliphs, and in particular the way followed by the Commander of the Faithful ‘Ali ibn Abi Talib (‘a) during his caliphate and rule in his treatment of the Shi‘ah and the Sunni is a testimony .to the concordance of religion and politics

The scholars of both Islamic groups offer extensive proofs from the Book (Qur’an) and Sunnah to support the idea of the need for the establishment of government and :management of the affairs of society. Here are some examples

:In his book, Al-Ahkam as-Sultaniyyah, Abu’l-Hasan al-Mawardi says

"الإمامه موضوعه لخلافه النبوه فی حراسه والدین سیاسه الدنیا عقدها لمن یقوم بها فی الأمه واجب بالأجماع."

Imamah has been laid to succeed the prophethood {nubuwwah} and to safeguard the religion and manage the affairs of this world, and pledging loyalty to the one who (undertakes it is obligatory according to the consensus of the ummah.(١

This Muslim scholar, who is one of the renowned ‘ulama’ of the Ahl as-Sunnah, .presents both rational and religious proofs to support this idea

:The following is his rational proof

"لما فی طباع

p: ٨٧

.Abu’l-Hasan al-Mawardi, Al-Ahkam as-Sultaniyyah (Egypt), “Bab al-Awwal,” p. ۵ -١

العقلاء من التسليم لزعيم يمنعهم من التظالم ويفصل بينهم فى التنازع والتخاصم ولولا الولاه لكانوا فوضب مهملين وهمجاً مضاعين."

It is the nature of wise peple to follow a leader so that he may prevent them from oppressing one another and settle their problems at the time of dispute. And if it were not for the rulers, the people would have live in chaos like lose savages.(1)

His religious proof is as follows:

ولكن جاء الشرع بتفويض الأمور إلى وليّه فى ، الدين قال الله عز وجل: يأيها الذين ءامنوا أطيعوا الله

وأطيعوا الرسول وأولى الأمر منكم. ففرض علينا طاعه أولى الأمر فينا هم الأئمه المتامرن علينا.

But religious law is intended to entrust the affairs to a religious authority. God, the Honorable and Glorious, says: 'O you who have faith! Obey Allah and obey the Apostle and those vested with authority among you.'(2) Thus, God has made it incumbent upon us to obey those who are vested with authority and such people are our leaders and rulers.(3)

Shaykh as-Saduq narrates on the authority of Fadl ibn Shadhan something attributed to Imam 'Ali ibn Musa ar-Rida ('a). This sublime narration includes the Imam's words regarding the necessity of establishing a government. Below is an excerpt from his speech:

"إنا لا نجد فرقه من الفرق ولا مله من الملل وبقوا عاشوا إلا بقيم ورئيس لما لا بد لهم منه من أمر والدين والدنيا فلم يجز فى حكمه الحكيم أن يترك الخلق لما يعلم أنه لا بد لهم منه ولا قوم لهم إلا به

١- Ibid.

٢- Surah an-Nisa' ٤:٥٩.

٣- Abu'l-Hasan al-Mawardi, Al-Ahkam as-Sultaniyyah (Egypt), "Bab al-Awwal," p. ٥.

فيقاتلون به عدوّهم ويقسمون به فيئهم ويقيمون به وجمعتهم وجماعتهم ويمنع ظالمنهم من مظلومهم."

We do not find any group or community that has been able to survive without a ruler and leader because they need a ruler for managing both religious and worldly affairs. Thus, it is far beyond the wisdom of the Wise Lord to leave the people without a leader when He knows that they do need him and that they cannot exist without a ruler under whose supervision, they fight their enemies, divide the booties and spoils of war, perform their Friday and other congregational prayers, and who prevents the (oppressors from oppressing the others.(١)

If we want to expound on the traditions and analyze the various speeches of Muslim jurists {fuqaha} from a juristic perspective we cannot do it in this short treatise, and .we need a separate volume for this purpose

A comprehensive study of Islamic jurisprudence {fiqh} makes it clear that many .religious laws cannot be implemented without the establishment of a government

Islam calls on us to take part in jihad and defense, plead for justice against tyrants, protect the oppressed, implement hudud(٢) and ta'zirat,(٣) enjoin good and forbid evil in a broad sense, form a codified financial system, and safeguard the unity of the .Muslim society

It is obvious that the mentioned objectives cannot be achieved without the establishment of a potent system and cohesive government because if we want to protect the sacred religion and defend the jurisdiction of Islam, we need an

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١- 'Ilal ash-Shara'i', vol. ٩, bab ١٨٢, p. ٢٥٣.

٢- Hudud is the plural form of hadd which literally means a limit between two things. {.{Trans

٣- Ta'zirat is the plural form of ta'zir which literally means to reproach and to blame. While technically describing hadd and ta'zir, Muhaqqiq al-Hilli said to the effect: Whenever the punishment for a crime is specified by the sacred law, it is called hadd;

for example, punishments for stealing, murder, etc. Whenever the punishment for a crime is not specified by the sacred law, it is called ta‘zir and its limit is entirely determined by the judge and competent jurist. See Shahid ath-Thani, Sharh al-Lum‘ah, “Kitab al-Hudud wa’t-Ta‘zirat”; Muhaqqiq al-Hilli, Kitab al-Hudud wa’t-Ta‘zirat. {Trans.}

organized army, and the organization of such a strong army, in turn, requires the .establishment of a powerful government that applies the Islamic precepts

In the same vein, implementing hudud and ta‘zirat with the aim of performing the obligations, preventing crimes, regaining the rights for the oppressed from the oppressors and the other aforementioned objectives will not be accessible without a systematized and potent system and organization. Without such a system or .organization, executing them will lead to chaos and tumult

Although according to Islam the proofs of the need of establishing a government are far more than what we have stated, it is clear from the mentioned proofs that religion and politics are inseparable and establishing an Islamic government on the basis of the values of the luminous Islamic law is indispensable and all of the Muslims of the .world are responsible for achieving this goal

Question ۲۲: Why do the Shi‘ah regard the sons of ‘Ali ibn Abi Talib (‘a) (Hasan and ?(Husayn (‘a)) as the sons of the Messenger of Allah (S

Reply: A study of the exegesis {tafsir}, history and hadith books will show that this idea is not accepted only by the Shi‘ah but by almost all Muslim researchers from all .Islamic groups

Now, let us consider this issue by citing evidences from the Glorious Qur’an, hadiths :{and statements of renowned commetators {mufassirun

In essence, the Holy Qur’an regards a person’s consanguineous children as his children. Also, it deems as his children (both male and female) those who are born .from his children

In the Qur’an and the Sunnah, there are plenty of proofs substantiating this fact. Here :are some of them

In the verse .۱

below, the Holy Qur'an considers Hadrat 'Isa (Jesus) ('a) among the children of Ibrahim al-Khalil (Abraham the Friend {of Allah}) ('a) whereas 'Isa, the child of Maryam (Mary) ('a), can be traced back to Hadrat Ibrahim ('a) through his mother:

(وَوَهَبْنَا لَهُ إِسْحَاقَ وَيَعْقُوبَ كُلاًّ هَدَيْنَا وَنُوحًا هَدَيْنَا مِن قَبْلُ وَمِن ذُرِّيَّتِهِ دَاوُودَ وَسُلَيْمَانَ وَأَيُّوبَ وَيُوسُفَ وَمُوسَىٰ وَهَارُونَ وَكَذَٰلِكَ نَجْزِي الْمُحْسِنِينَ ۝ وَزَكَرِيَّا وَيَحْيَىٰ وَعِيسَىٰ)

"And We gave him (Abraham) Isaac and Jacob and guided each of them. And Noah We had guided before, and from his (Abraham's) offspring, David and Solomon, and Job, Joseph, Moses and Aaron—thus do We reward the virtuous—and Zechariah, John and Jesus."(1)

Muslim scholars regard the stated verse as a clear proof that Imam al-Hasan and Imam al-Husayn ('a) are children of the Messenger of Allah (S) as well as his offspring.

Below is one of the instances:

Jalal ad-Din as-Suyuti narrates:

"أرسل الحجّاج إلى يحيى بن يعمر فقال: بلغني أنك تزعم أن الحسن والحسين من ذريه النبيّ صلى الله عليه وأله وسلم – تجده في كتاب الله وقد قرأته من أوّله إلى أخره فلم أجده. قال: ألست تقرأ سوره الأنعام: ومِن ذريته داوود وسليمن حتى بلغ ويحيى؟ وعيسى قال: بلى. قال: أليس عيسى من ذريه إبراهيم وليس له أب؟ قال: صدقت."

One day, Hajjaj (ibn Yusuf) ordered that Yahya ibn Ya'mur should be brought and when he saw him he said to him: "I have been told that you opine that al-Hasan and al-Husayn are the children and offspring of the Prophet (S) and you say

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۱- Surah al-An'am ۶:۸۴-۸۵.

that you have found this in the Book of Allah whereas I have read the Qur’an from the beginning to the end but I have not found such a thing.”

Yahya asked: “Have you not read this verse in Surah al-An‘am: ‘and from his (Abraham’s) offspring, David and Solomon’ and continued up to, ‘and John and Jesus’?” He replied: “Yes, I have.”

Yahya asked: “In this Qur’anic verse, has Jesus not been considered among the offspring of Abraham eventhough Abraham was not his father {and Jesus can be traced back to Abraham through his mother (Mary)}?” Hajjaj said: “You are correct.”(١)

From the aggregate of the quoted verses and the words of Qur’an exegetes, it becomes obvious that not only the Shi‘ah but in fact all Muslim scholars regard Imam al-Hasan and Imam al-Husayn (‘a) as the children and offspring of the Messenger of Allah (S).

٢. One of the explicit verses of the Qur’an which testifies to the truthfulness of the said view is the verse of imprecation {ayah al-mubahilah} in Surah Al ‘Imran. Below is the verse along with the exegetes’ notes:

(فَمَنْ حَآجَّكَ فِيهِ مِن بَعْدِ مَا جَاءكَ مِنَ الْعِلْمِ فَقُلْ تَعَالَوْاْ نَدْعُ أَبْنَاءنَا وَأَبْنَاءكُمْ وَنِسَاءنَا وَنِسَاءكُمْ وَأَنفُسَنَا وأَنفُسَكُمْ ثُمَّ نَبْتَهِلْ فَنَجْعَل لَّعْنَةُ اللّهِ عَلَى الْكَاذِبِينَ)

“Should anyone argue with you concerning him, after the knowledge that has come to you, say, ‘Come! Let us call our sons and your sons, our women and your women, our selves and your selves, then let us pray earnestly and call down Allah’s curse

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١- Ad-Durr al-Manthur (Beirut), vol. ٣, p. ٢٨, the commentary of the said verse in Surah al-An‘am.

(upon the liars'."(1)

Exegetes say: The stated verse which is known as the verse of mubahilah tells about the debate of the Holy Prophet (S) with the chiefs of the Christians of Najran after their expression of obstinacy. By a Divine command, the Prophet went out along with 'Ali ibn Abi Talib, Fatimah az-Zahra, and Imam al-Hasan and Imam al-Husayn ('a) with the aim of imprecation.

When the chiefs of the Christians noticed the behavior of the Prophet and the Ahl al-Bayt ('a), fear struck in their hearts and they asked the Messenger of Allah (S) to reconsider his decision to imprecate and curse them. The Prophet ('a) accepted their suggestion and at the end they agreed to forge a pact.

Since both the Shi'ah and Sunni scholars have consensus of opinion on the fact that on the day of mubahilah, the Commander of the Faithful ('Ali) ('a), Fatimah az-Zahra, and Imam al-Hasan and Imam al-Husayn ('a) were with the Prophet (S), it becomes very clear that when the Mesenger of Allah (S) said "abna'ana" {our sons} he meant Imam al-Hasan and Imam al-Husayn ('a). And as such, it becomes clear that in this verse al-Hasan and al-Husayn are considered the Holy Prophet's (S) sons.

It is necessary to note that after narrating many hadiths pertaining to the verse of mubahilah, exegetes testify to the validity of this view. Here are some examples:

a. Jalal ad-Din as-Suyuti narrates on the authority of Hakim, Ibn Marudiyyah and Abu Na'im from Jabir ibn 'Abd Allah (al-Ansari):

"أنفسنا

١- Surah Al 'Imran ٣:٦١.

رسول الله صلى الله عليه وأله وسلم "وعليّ وأبناءنا والحسن والحسين نساءنا فاطمه."

Anfusana" {our selves} means the Messenger of Allah (S) and 'Ali ibn Abi Talib,"" "abna'na" {our sons} means al-Hasan and al-Husayn, and "nisa'na" {our women} (refers to Fatimah."(١)

:b. In his exegesis {tafsir}, Fakhr ad-Din ar-Razi mentions the said verse and says

"واعلم أن هذه الروايه كالمتفق على صحتها بين أهل التفسير والحديث."

Know that this tradition is an example of hadith on whose authenticity the mufassirun" (and muhaddithun have consensus of opinion."(٢)

:Then, he says

"المسأله الرابعه: هـذه الأيه داله على أن الحسن والحسـين كانا إبنيّ رسول الله صـلى الله عليه وأله وسـلم – وعـد أن يدعوا أبناءه فدعا الحسن والحسين فوجب أن يكون إبنيّه."

The fourth issue: The said verse testifies to the fact that al-Hasan and al-Husayn ('a)" were sons of the Messenger of Allah (S) because when he was asked to call his "sons", (he called al-Hasan and al-Husayn ('a)."(٣)

:c.In his exegesis, Abu 'Abd Allah al-Qurtubi states

"أبناءنا دليل على أن ابناء البنات يسمّون أبناءا."

Abna'na" {our sons} (in the stated verse) testifies to the fact that the sons of one's"" (daughter are considered that one's sons."(٤)

The Messenger of Allah's (S) words are a vivid proof that Imam al-Hasan and Imam .٣ .(al-Husayn ('a) are sons of the Prophet (S

:Here are two examples of his sayings

:(a. The Messenger of Allah (S) thus says concerning al-Hasan and al-Husayn ('a

"هذان إبناؤ من أحبّهما فقد أحبّنى."

"These two are my sons. He who loves them loves me."(5)

b. Pointing to Imam al-Hasan and Imam al-Husayn ('a), the

p: 94

1- Ad-Durr al-Manthur (Beirut), vol. 2, p. 39, the end of the commentary of the verse under discussion.

2- Tafsir Mafatih al-Ghayb (Egypt, 1308 AH), vol. 2, p. 488.

3- Ibid.

4- Al-Jami' Li Ahkam al-Qur'an (Beirut), vol. 4, p. 104.

5- Ibn 'Asakir, Tarikh Madinah Dimashq (Beirut, 1400 AH), p. 59, hadith 106.

:Holy Prophet (S) also says

"إن أبنيّ هذين ريحانتى من الدنيا."

(Verily, these two sons of mine are my bunch of sweet basil in this world."(١"

Question ٢٣: Why do the Shi'ah believe that caliphate {khilafah} is a matter of ?{appointment {tansisi

point

Reply: It is clear that the sacred religion of Islam is a universal and eternal creed and while alive, the Holy Prophet (S) had the responsibility of leading the people, and after his departure, this responsibility had to be delegated to the most appropriate .individual of the ummah

There are two views concerning the question whether the station of leadership after the Prophet (S) is a tansisi one (in the sense that it is determined by the order of the Lord of the worlds and stipulation of the Messenger of Allah (S)) or it is an electoral .position

The Shi'ah believe that the station of leadership is a tansisi position and the successor of the Prophet (S) has to be appointed by God, whereas the Ahl as-Sunnah believe that this station is an electoral position and that the ummah should elect the individual .(who administers the affairs of the country after the Prophet (S

Social considerations which testify to the belief that caliphate is a matter of appointment {{tansisi

Social considerations which testify to the belief that caliphate is a matter of {appointment {tansisi

The Shi'ah scholars introduce many reasons in their books of beliefs about the idea of the need for appointment as a condition for holding the position of caliphate. We can, however, make an analysis of the circumstances prevailing during the period of .apostleship {risalah} in order to testify to the validity of the Shi'ah view

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.Ibid., p. ۶۲, hadith ۱۱۲ -۱

foreign and domestic policies in the lifetime of the Prophet (S) will warrant that the successor of the Prophet (S) had to be designated by God through the Prophet (S) himself because the Muslim society was always under the threat of three challenges .({(Byzantium Empire, Persian Empire and the hypocrites {munafiqun

The interests of the ummah also dictated that the Prophet (S) would appoint a political leader to ensure the unity of the entire ummah and enable it to stand against the foreign enemy and leave no way for the enemy's infiltration and dominance, which .might be exacerbated by internal disputes

Further explanation

The Byzantine Empire represented one side of the dangerous triangle. This great power, which was at the north of the Arabian Peninsula concerned the Prophet (S) till .the last moment of his life

The first military encounter of the Muslims with the Christian army of Byzantine was in ۸ AH in Palestine. This encounter ended in a sorrowful defeat of the Muslim army and the killing of three commanders: Ja'far ibn Abi Talib at-Tayyar, Zayd ibn Harithah and .'Abd Allah ibn Rawahah

The withdrawal of the army of Islam in the fight against the army of kufr gave courage to the army of Caesar to think that one day the Islamic capital would be under his control. For this reason, in ۹ AH the Prophet (S) moved with a huge and equipped army toward the coasts of Sham(۱) so as to personally conduct every military activity. In this journey which was full

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Sham or Shamat: until five centuries ago, included Syria of today, Lebanon and - ۱ {.parts of Jordan and Palestine. {Trans

of difficulties and vicissitudes, the army of Islam was able to regain its former glory .and revive its political status

This victory did not convince the Prophet (S) and a few days after his ailment, he decided to send an army under the command of Usamah ibn Zayd to the coasts of .Sham

The second side of the challenging triangle was the King of Persia. Out of rage, Khosroe of Persia tore the letter sent to him by the Prophet (S) and insultingly dismissed his envoy. Khosroe wrote to his governor in Yemen a letter in which he .ordered him to capture the Prophet (S) and threatened to kill him if he refused

Although Khosroe Pervez, the King of Persia, died in the lifetime of the Prophet (S), the issue of independence of the territory of Yemen, which was one of the Persian colonies for long time, was not away from the perspective of the Persian Sassanid kings. Arrogance and conceit would never allow the Sassanid statesmen to tolerate .the existence of such a power

The third side of the challenging triangle was the threat of the group of hypocrites {munafiqun}, who formed a fifth column in the midst of Muslim comunity, and were always busy creating discord and intended to kill the Prophet (S) en route from Tabuk to Medina. The hypocrites whispered to themselves that the Islamic movement would come to an end and everybody would be relieved.(١)

The destructive power of the hypocrites was so dangerous that the Qur'an has referred

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١ - Surah at-Tur ٥٢:٣٠: "Do they say, '{He is} a poet, for whom we await a fatal accident?'"

to it in many surahs such as in Al 'Imran (٣), An-Nisa' (۴), Al-Ma'idah (۵), Al-Anfal (٨), At-Tawbah (٩), Al-'Ankabut (٢٩), Al-Ahzab (٣٣), Muhammad (۴٧), Al-Fath (۴٨), Al-Hadid (۵٧), (Al-Mujadilah (۵٨), Al-Hashr (۵٩), and Al-Munafiqun (۶٣).(١)

With the existence of such enemies who were lying in ambush for Islam, is it appropriate to assume that the Prophet of Islam (S) had not designated a successor ?for the political and religious leadership of the nascent Islamic community

Social reckonings indicate that the Prophet (S) must have designated a chief and leader in order to prevent any kind of discord after his death and ensure Islamic unity by creating a firm and strong line of defense. Preventing any bad and unpleasant incident and avoiding the possibility that, after the demise of the Holy Prophet (S), every group would say, "The emir must be from us," would not be without designating .a leader

These social considerations are clear indications to the validity and soundness of the .idea that the position of leadership after the Prophet (S) is a matter of appointment

(The evidence of the sayings of the Messenger of Allah (S

On the basis of this social context and other aspects, the Prophet (S) kept reminding of the idea of succession from the early days of his mission till the last moments of his life. And he (S) designated his successor at the commencement of his mission—on the occasion of publicizing his prophethood to his relatives—as well as at the last days of his life—during the return journey from the Farewell Pilgrimage {hajj al-wida'} at

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١- .Excerpted from Prof. Ja'far Subhani's Furugh-e Abadiyyat

.Ghadir Khumm—and in different phases of his life

We have introduced three well-based instances of these sayings in reply to the question: "Why is 'Ali ibn Abi Talib ('a) the wasi {executor of will} and successor of the Prophet (S)?" along with references from the books of Muslim scholars and .muhaddithun which confirm this idea

By taking into account the aforementioned social considerations of the early period of Islam and the sayings of the Messenger of Allah (S) regarding the designation of the Commander of the Faithful ('Ali) ('a) as his successor, we realize the necessity of the .idea that the position of caliphate is conditional upon appointment

?Question ۲۴: Is to swear by other than God regarded as a kind of polytheism

point

Reply: The interpretation of the words "monotheism" {tawhid} and "polytheism" {shirk} must be in consistency with the Qur'an and the Sunnah of the Prophet (S) because the Glorious Qur'an and the conduct of the Messenger of Allah (S) are the most valuable criteria for distinguishing the truth from falsehood as well as .monotheism from polytheism

Given this, every thought and behavior approved by the awakened and unbiased conscience should be assessed according to the touchstone of the logic of revelation .(and conduct of the Holy Prophet (S

The following are solid proofs which the Qur'an and the Sunnah introduced about the :permissibility of swearing by other than God

In the eternal verses of the Glorious Qur'an we find examples of swearing by prolific .۱ creatures such as the "life of the Prophet", "soul of man", "pen" which are ,"manifestations of writing, "sun", "moon

star”, “day and night”, “heaven and earth”, “time”, and “mountains and sea”. We shall“ :cite some of these verses

.a

"لعمرك إنهم لفى شكرتهم يعمهون."

(By your life, they were bewildered in their drunkenness.”(١“

.b

(وَالشَّمْسِ وَضُحَاهَا وَالْقَمَرِ إِذَا تَلَاهَا وَالنَّهَارِ إِذَا جَلَّاهَا وَاللَّيْلِ إِذَا يَغْشَاهَا وَالسَّمَاءِ وَمَا بَنَاهَا وَالْأَرْضِ وَمَا طَحَاهَا وَنَفْسٍ وَمَا سَوَّاهَا فَأَلْهَمَهَا فُجُورَهَا وَتَقْوَاهَا)

By the sun and her forenoon splendor, by the moon when he follows her, by the day“ when it reveals her, by the night when it covers her, by the sky and Him who built it, by the earth and Him who spread it, by the soul and Him who fashioned it, and inspired it (with {discernment between} its virtues and vices.”(٢

.c

وَالنَّجْمِ إِذَا هَوَىٰ

(By the star when it sets.”(٣“

.d

ن وَالْقَلَمِ وَمَا يَسْطُرُونَ

(Nun. By the Pen and what they write.”(٤“

.e

وَالْعَصْرِ {١}

إِنَّ الْإِنْسَانَ لَفِي خُسْرٍ {٢}

(By Time! Indeed man is at a loss.”(٥“

f.

وَالْفَجْرِ {۱}

وَلَيَالٍ عَشْرٍ {۲}

“By the Dawn, by the ten nights.”(۶)

g.

(وَالطُّورِ وَكِتَابٍ مَّسْطُورٍ فِى رَقٍّ مَّنشُورٍ وَالْبَيْتِ الْمَعْمُورِ وَالسَّقْفِ الْمَرْفُوعِ وَالْبَحْرِ الْمَسْجُورِ)

“By the Mount {Sinai}, by the Book inscribed on an unrolled parchment; by the House greatly frequented; by the vault raised high, by the surging sea.”(۷)

Similarly, swearing by the manifestations of the world of creation can also be noticed in Surahs Mursalat (۷۷), an-Nazi‘at (۷۹), al-Buruj (۸۵), at-Tariq (۸۶), al-Balad (۹۰), ad-Duha (۹۳), and at-Tin (۹۵).

There is no doubt that if swearing by other

p: ۱۰۰

۱- Surah al-Hijr ۱۵:۷۲.

۲- Surah ash-Shams ۹۱:۱-۸.

۳- Surah an-Najm ۵۳:۱.

۴- Surah al-Qalam ۶۸:۱.

۵- Surah al-‘Asr ۱۰۳:۱-۲.

۶- Surah al-Fajr ۸۹:۱-۲.

۷- Surah at-Tur ۵۲:۱-۶.

than God is tantamount to polytheism and associating partners to God, the Holy Qur'an which is the charter of monotheism and unity of God would not have resorted to it, and if such a way of swearing is exclusive to God, the verses of the Qur'an would have warned people from doing so lest they should commit mistakes.

۲. All Muslims of the world regard the Holy Prophet (S) as their model and consider his conduct and behavior as the criterion for distinguishing right from wrong.

Muslim scholars and compilers of Sahihs and Musnads have mentioned so many instances of the Holy Prophet's (S) swearing by other than God.

In his Musnad, Ahmad ibn Hanbal, the chief of the Hanbalis, thus narrates from the Messenger of Allah (S):

"فلعمری لأن تتکلم بمعروف تنهی عن منکر خیر من أن تسکت."

"By my life! If you would enjoin good and forbid evil, it will be better than keeping silent."(۱)

In his Sahih, which the Ahl as-Sunnah consider one of the six authentic compilations of hadith, Muslim ibn al-Hajjaj states:

"جاء رجل إلی النبیّ صلی الله علیه وأله وسلم فقال: یا رسول الله أیّ الصدقه أعظم أجراً؟ فقال: أما وأبیک لتنبانه أن تصدق وأنت صحیح شحیح تخشی الفقر وتأمل البقاء."

There came a person to the Prophet (S) and asked the Messenger of Allah: "Which charity is the most rewarding?" He said: "By your father, it is the charity which you give in a state when you are healthy and close-fisted, haunted by fear of poverty, and hoping to live

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۱- Musnad Ahmad ibn Hanbal, vol. ۵, pp. ۲۲۴-۲۲۵, a hadith by Bashir ibn Khasasiyyah as-Sadusi.

(as rich)."(١)

How can those who consider a great part of global Muslims as polytheists because they believe that it is permissible to swear by other than God justify this explicit act of the Prophet (S) (i.e., swearing by a person's father)?

٣. Apart from the Book of God and the Sunnah of the Prophet (S), the conduct of the close Companions of the Messenger of Allah (S) also proves the permissibility of swearing by other than God.

In many parts of his sublime speeches, 'Ali ibn Abi Talib ('a) swear by his life when he says:

"ولعمرى ليضعفن لكم التّيه من بعدى أضعافاً."

"By my life! After me your wandering about shall be multiplied."(٢)

In another place, he ('a) says:

"ولعمرى لإن لم تنزع غيّك وشقاقك لتعرفنّهم عن قليل يطلبونك."

"By my life, if you do not refrain from hypocrisy, avarice and your rebellious activities, they will soon be known to you."(٣)

All these traditions and reports show clearly that no ijtihad or exigency can be valid, and no other argument can denigrate the position of God in the Glorious Qur'an, the conduct of the Holy Prophet (S) or the conduct his close companions like the Commander of the Faithful ('Ali) ('a) if it accuses them of polytheism and associating partners with God.

Conclusion

From the aggregate of the stated proofs, it is evident that from the perspective of the Book of God, the Sunnah of the Prophet ('a) and conduct of the believers the legitimacy of swearing by other than God is an indisputable principle, and it has

۱- Sahih Muslim (Egypt), part ۳, “Kitab az-Zakah,” “Bab Bayan an Afdal as-Sadaqah, Sadaqah as-Sahih ash-Shahih,” pp. ۹۳-۹۴. Abdul-Hamid Siddiqui (trans.), Sahih Muslim (English Translation), vol. ۱, chap. ۲۹, hadith ۲۲۵۱.

۲- Nahj al-Balaghah (Muhammad ‘Abduh), Sermon ۱۶۱.

۳- Nahj al-Balaghah (Muhammad ‘Abduh), Letter ۹. For more information about other cases, see Sermons ۱۶۸, ۱۸۲ and ۱۸۷, and Letters ۶ and ۵۴.

.no contradiction with monotheism and the unity of God

Therefore, if the outward meaning of the traditions opposes that which has been confirmed by decisive proofs, it must be justified and interpreted according to this .indisputable principle which is derived from the Qur'an and traditions

:Some people cite an ambiguous tradition which is as follows

إن رسول الله سمع عمر وهو يقول: وأبى فقال إن الله ينهاكم أن تحلفنا بأبائكم ومن كان حالفاً فليحلف بالله أو يسكت.

Verily, the Messenger of Allah (S) heard 'Umar swearing by his father. Upon hearing this he said: "Verily, God has prohibited you from swearing by your father, and when one wants to swear one should either swear to God or keep silent."(١)

Although this hadith cannot challenge the Qur'anic verses and explicit traditions that consider swearing by other than God as permissible, it must, for the sake of reconciling it and the mentioned verses and tradition, be said that the Prophet's prohibition of 'Umar's swearing by his father and forbidding similar people from swearing by their fathers is attributed to the fact that their fathers were idolaters and polytheists. And an infidel or idol-worshipping person is too unworthy to be an object .of swearing

Question ٢٥: Is to resort to the divine saints {awliya'} for mediation {tawassul} regarded as polytheism {shirk} and tantamount to innovation in religion {bid'ah}?

point

.Reply: Tawassul means to resort to a sacred being for mediation with God

:Ibn Manzur thus says in Lisan al-'Arab

"توسل إليه بكذا تقرب إليه بحرمه أصرهٍ تعطفه عليه."

If you resort to others for mediation; that is, respect and honor them, they will treat" you tenderly."(٢)

:The Glorious Qur'an states

(يَا أَيُّهَا الَّذِينَ آمَنُواْ اتَّقُواْ اللّهَ

۱- Sunan al-Kubra, vol. ۱۰, p. ۲۹; Sunan an-Nisa'i, vol. ۷, pp. ۴-۵.

۲- Lisan al-'Arab, vol. ۱۱, p. ۷۲۴.

وَابْتَغُواْ إِلَيهِ الْوَسِيلَهَ وَجَاهِدُواْ فِی سَبِيلِهِ لَعَلَّكُمْ تُفْلِحُونَ)

"O you who have faith! Be wary of Allah, and seek the means of recourse to Him, and wage jihad in His way, so that you may be felicitous."(1)

In his Sihah al-Lughah, Jawhari describes "wasilah" {means} in this manner:

"الوسيله ما يتقرّب به إلى الغير."

"Wasilah {means} is something through which one seeks nearness to another."

Therefore, a valuable being to which we resort for mediation may be meritorious deeds and sincere worship of God which bring us near to the Lord of the worlds, or a prolific person who enjoys a special station and esteem in the sight of God, the Exalted.

Types of tawassul

Tawassul can be divided into three types:

1. Tawassul by performing righteous deeds, as stated by Jalal ad-Din as-Suyuti who expounds on the noble verse,

"وابتغوا إليه الوسيله."

"And seek the means of recourse to Him":

عن قتاده فى قوله تعالى: "وابتغوا إليه الوسليه" قال: تقربوا إلى الله بطاعته والعمل بما يرضيه."

"Qatadah said concerning the verse, "And seek the means of recourse to Him": Seeking nearness to God by obeying Him and doing that which pleases Him."(2)

2. Tawassul through the supplication of meritorious servants (of God), as the Holy Qur'an recounts in the tongue of the brothers of Yusuf (Joseph) ('a):

(قَالُواْ يَا أَبَانَا اسْتَغْفِرْ لَنَا ذُنُوبَنَا إِنَّا كُنَّا خَاطِئِينَ قَالَ سَوْفَ أَسْتَغْفِرُ لَكُمْ رَبِّی إِنَّهُ هُوَ الْغَفُورُ الرَّحِيمُ)

"They said, 'Father! Plead {with Allah} for forgiveness of our sins! We have indeed

been erring'. He said, 'I shall plead with my Lord to

.Surah al-Ma'idah ۵:۳۵ -۱

.Ad-Durr al-Manthur (Beirut), vol. ۲, p. ۲۸۰, under the stated verse -۲

(forgive you; indeed He is the All-forgiving, the All-merciful'."(۱)

It is evident from the quoted verse that the sons of Ya'qub (Jacob) ('a) had sought the means of recourse to Him through supplication, regarding this act as means of attaining forgiveness. Besides, Hadrat Ya'qub ('a) did not refuse their offer but promised to pray for the forgiveness of their sins.

۳. Tawassul through spiritually dignified personages who enjoy special station and honor in the sight of God with the aim of seeking divine proximity.

Now, we shall review the proofs of hadiths and behavior of the Companions of the Messenger of Allah (S) and great figures of Islam:

۱. Ahmad ibn Hanbal thus narrates in his Musnad on the authority of 'Uthman ibn Hunayf:

"إن رجلا ضرير البصر أتى النبىّ صلى الله عليه وأله وسلم فقال: ادع الله أن يعافينى ، قال: إن شئت دعوت لك وإن شئت أخرت ذاك فهو خير ، فقال: أدعه. فأمره أن يتوضأ فيحسن وضوئه فيصلّى ركعتين ويدعو بهذا الدعاء: اللهم إنى أسألك وأتوجه إليك بنبيّك محمد نبىّ الرحمه يا محمد إنى توجهت بك إلى ربى فى حاجتى هذه ، فتقضى لى اللهم شفعه فىّ."

A blind man came to the Prophet (S) and said: "Pray for me and ask God to cure me." Upon hearing this he said: "I will pray for you if you want and if you like I will postpone it and the latter is better." The blind man said: "Will you?" The Holy Prophet commanded him to perform ablution as perfectly as possible, to say

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۱- Surah Yusuf ۱۲:۹۷-۹۸.

two rak'ahs {cycles} of prayer and then supplicate with these words: "O God! I beseech You and turn to You through Muhammad the Prophet of Mercy. O Muhammad! I turn to my Lord through you to grant this request. O God! Let him be my (intercessor."(١)

Indeed, this hadith is considered acceptable by all muhaddithun so much so that after narrating the quoted hadith Hakim al-Nayshaburi describes it in his Mustadrak as an authentic {sahih} hadith while Ibn Majah who narrates it on the authority of Abu Ishaq says: "This tradition is authentic." In the book, Abwab al-Ad'iyyah, Tirmidhi confirms the authenticity of this tradition. Also Muhammad Nasib ar-Rafa'i says in At-:Tawassul ila Haqiqah at-Tawassul

"لا شك أن هـذا الحـديث صـحيح ومشـهور وقد ثبت فيه بلا شك ولا ريب ارداد بصـر الأعمى بدعاء رسول الله صـلى الله عليه وأله وسلم له."

There is no doubt that this hadith is authentic and known... and it proves that through" (the supplication of the Messenger of Allah (S) the blind man has regained his sight."(٢)

This tradition clearly shows that tawassul through the Holy Prophet (S), with the aim of fulfilling one's need, is permissible. In fact, the Messenger of Allah (S) commanded the blind man to pray in such manner and to supplicate the Lord of the worlds by seeking mediation to God through the Prophet (S). This is the same type of tawassul .as that of divine people and those who have proximity to God

:Abu 'Abd Allah al-Bukhari thus says in his Sahih .٢

"إن عمر

p: ١٠۶

Musnad Ahmad ibn Hanbal, vol. ۴, "Part: Narrations of 'Uthman ibn Hunayf," p. ١٣٨; -١ Mustadrak al-Hakim (Beirut), vol. ١, "Kitab Salah at-Tatawwa'," p. ٣١٣; Sunan Ibn Majah (Dar Ahya' al-Kutub al-'Arabiyyah), vol. ١, p. ۴۴١; At-Taj, vol. ١, p. ٢٨۶; Jalal ad-Din as-Suyuti, Al-Jami' as-Saghir, p. ۵٩; Ibn Taymiyyah, At-Tawassul wa'l-Wasilah

.(Beirut), p. ٩٨

.At-Tawasul ila Haqiqah at-Tawassul (Beirut), p. ١٥٨ -٢

بن الخطـاب رضـى الله عنه كـان إذا قحطوا إستسـقى بالعباس بن عبـد المطلب فقال: اللهم إنا كنا نتوسل إليك بنبيّنا فتسـقينا وإنا نتوسل إليك بعم نبيّنا فاسقنا. فقال: فيسقون."

Every time there was draught, 'Umar ibn al-Khattab would pray for rain seeking mediation through 'Abbas ibn 'Abd al-Muttalib (uncle of the Prophet) and say: "O God! We used to seek access to You through our Prophet and You would shower us and now, we seek access to You through the uncle of our Prophet to shower us. And they (would be granted their need."(1)

3. The issue of tawassul through the saints of God was such common and prevalent that the Muslims of the early period of Islam used to refer to the Prophet (S) as the mediator between them and God.

Sawad ibn Qarib recited a poem before the Holy Prophet (S) and he thus said:

وأشهد أن لا رب غيره وأنك مأمون على كل غالب وأنك أدنى المرسلين وسيله إلى الله يا بن الأكرمين الأطائب.

And I bear witness that there is no god but Him and that you are indeed entrusted with all the hidden,

And (I bear witness) that among the messengers, you—O son of the honorable and pure ones—are the nearest means {wasilah} to God.(2)

Albeit the Holy Prophet (S) heard this poem from Suwad ibn Qarib, he neither stopped him from reciting it nor accused him of polytheism {shirk} and innovation in religious beliefs {bid'ah}.

In the two lines we quote below, Imam ash-Shafi'i also points to this fact:

أل النبيّ ذريعتى

1- Sahih al-Bukhari (Egypt), vol. 2, "Kitab al-Jum'ah," "Bab al-Istisqa'," p. 27.

2- Sayyid Ahmad ibn Zayni ad-Dahlan, Ad-Durar as-Sunniyyah, p. 29, quoting from Tabrani.

هم إليه وسيلتى

أرجو بهم أعطى غداً

بيدى اليمين صحيفتى

.The progeny of the Prophet are my means {wasilah} to God

(I hope that I will for their sake be given my account-book in my right hand.(۱)

Although the transmitted traditions regarding the permissibility of tawassul through divine people are plenty, the traditions which we have mentioned testify to the permissibility of tawassul and its consistency with the Sunnah of the Prophet (S), and the conduct of the Companions and great Muslim scholars, and they need no further .comment

What have been stated proves the groundlessness of the claim of those who say that tawassul through the nearest ones to God is an act of polytheism and innovation in .religion

Question ۲۶: Is celebrating the birthday of the saints {awliya'} of God a kind of ?{polytheism and innovation {bid'ah

point

Reply: Although honoring the memory of meritorious servants of God by celebrating their birthday is an indisputable issue from the perspective of learned men, in a bid to remove any kind of doubt in this regard, we shall examine the proofs supporting its .legitimacy

Holding ceremonies is a means of expressing love

The Holy Qur'an invites the Muslims to love the Holy Prophet (S) and his Ahl al-Bayt :(('a

(قُل لَّا أَسْأَلُكُمْ عَلَيْهِ أَجْرًا إِلَّا الْمَوَدَّةَ فِى الْقُرْبَىٰ)

(Say, I do not ask of you any reward for it except the affection for {my} relatives."(٢"

There is no doubt that holding a ceremony in commemoration of divine saints is a manifestation of the people's love and affection to them, an act which is confirmed by the Holy Qur'an.

(Holding ceremonies is a way of paying tribute to the Prophet (S

(The Qur'an considers the act of honoring the station of the Messenger of Allah (S

١- Ibn Hajar al-'Asqalani, As-Sawa'iq al-Muhriqah (Cairo), p. ١٧٨.

٢- Surah ash-Shura ٤٢:٢٣.

.and helping him as a criterion for uprightness and felicity

(فَالَّذِينَ آمَنُواْ بِهِ وَعَزَّرُوهُ وَنَصَرُوهُ وَاتَّبَعُواْ النُّورَ الَّذِىَ أُنزِلَ مَعَهُ أُوْلَـئِكَ هُمُ الْمُفْلِحُونَ)

Those who believe in him, honor him, and help him and follow the light that has been“ (sent down with him, they are the felicitous.”(١

It is so evident from the quoted verse that honoring the Messenger of Allah (S) is a wholesome and acceptable act from the viewpoint of Islam, and holding a ceremony, which refreshes the splendorous memory of the Prophet (S) and hails his lofty station :is something which pleases God. This verse mentions four attributes of the righteous

;”Those who believe in him“ (فَٱلَّذِيْنَ ءَامَنُوا بِهِ) :a. Faith

And follow the light that has been sent“ (وَٱتَّبَعُوا ٱلنُّورَ ٱلَّذِينَ أُنزِلَ مَعَهُ) :b. Following his light ;”down with him

And help him”; and“ (وَنَصَرُوهُ) :c. Helping him

.”And honor him“ (وَعَزَّرُوهُ) :(d. Honoring the station of the Prophet (S

Therefore, honoring and paying homage to the Prophet (S) alongside faith, assisting him and following his orders, is an expedient affair, and commemorating the Holy .”Prophet (S) corresponds to “honoring him

Holding of ceremonies is the same as following and obeying God

:God hails the Holy Prophet (S) in the Glorious Qur’an, and states

ورفعنا لک ذکرک

(Did We not exalt your name?”(٢“

This noble verse shows clearly that God wishes that the splendor and magnificence of the Prophet (S) prevail in the world and He Himself hails him in the verses of the .Qur’an

Following our heavenly book, we also hail the lofty station

p: ۱۰۹

۱- Surah al-A'raf ۷:۱۵۷.

۲- Surah al-Inshirah ۹۴:۴.

of that model of perfection and virtue by holding splendorous ceremonies. In doing so, .we express an extent of our loyalty and obedience to the Lord of the worlds

It is obvious that the aim of the Muslims' holding such ceremonies is nothing but .(exalting the Holy Prophet (S

Sending down revelation is not less significant than sending down table-spread {{ma'idah

:The Glorious Qur'an thus quotes a prophet of God, 'Isa (Jesus) ('a) as saying

(قَالَ عِيسَى ابْنُ مَرْيَمَ اللَّهُمَّ رَبَّنَا أَنزِلْ عَلَيْنَا مَآئِدَةً مِّنَ السَّمَاء تَكُونُ لَنَا عِيداً لِّأَوَّلِنَا وَآخِرِنَا وَآيَةً مِّنكَ وَارْزُقْنَا وَأَنتَ خَيْرُ الرَّازِقِينَ)

Said Jesus son of Mary, 'O Allah! Our Lord! Send down to us a table from the sky, to" be a festival for us, for the first ones and the last ones among us and as a sign from (You, and provide for us; for You are the best of providers'."(1

Hadrat 'Isa ('a) requests a heavenly table-spread from God to celebrate the day of its .coming down

Now, when a revered prophet like Jesus ('a) celebrates the day of sending down the heavenly table-spread, which brings physical enjoyment to people, can we say that Muslims' celebration of the day of sending down divine revelation or the birthday of the Holy Prophet (S), who is the savior of mankind and the cause of human societies' !?{survival, an act of polytheism {shirk} or innovation in religion {bid'ah

The Muslims' Practice

The followers of Islam have been holding such ceremony for a long time with the aim .(of refreshing the memory of the Holy Prophet (S

In Tarikh al-Khamis, Husayn ibn Muhammad ad-Diyar Bakri thus

.Surah al-Ma'idah ۵:۱۱۴ -۱

:writes

The Muslims of the world always hold ceremonies during the month of birth of the Prophet, hold banquets, give charity during the nights, express merriment, multiply their good deeds, and take to reciting poems on his birth, and making known his all-(encompassing blessings and graces to all.(١

The things we have mentioned verify the general ruling of the permissibility and merit of commemorating eminent sacred personages which is consistent with the viewpoint of the Qur'an and the practice of Muslims, and the groundlessness of the supposition that holding ceremonies in commemoration of the beloved of God is bid'ah; for, bid'ah is something, the particular or general permissibility of which is not inferred from the Qur'an and the Sunnah, whereas the general judgment of the mentioned issue can be .noticed in the Qur'anic verses and perennial practice of the Muslims

In the same vein, holding such ceremonies is intended to express honor and respect to the meritorious servants of God with the belief in their servitude to and neediness .of the Lord of the worlds

Therefore, the said practice is completely compatible with the principle of .monotheism and unity of God

As such, it is evident that the claim of those who say that holding ceremonies in commemoration of eminent sacred people is tantamount to committing polytheism .and associating others with God is baseless and unfounded

?Question ٢٧ : Why do the Shi'ah perform the five daily prayers in three periods

point

Reply: In order to clarify this point, we had better examine the views of jurists :{fuqaha} in this regard first

(All Muslim groups agree that in 'Arafah(٢ .١

.Husayn ibn Muhammad ad-Diyar Bakri, Tarikh al-Khamis (Beirut), vol. ١, p. ٢٢٣ -١

Arafat: a plain about ٢١ kilometers north of Mecca where pilgrims have to stay from‘ -٢ noon to sunset on the ٩th day of Dhu’l-Hijjah (Day of ‘Arafat) as one of the hajj rites. {.{Trans

one may perform both noon {zuhr} and afternoon {asr} prayers successively without any interval between them, and in Muzdalifah(١) it is also permissible to say sunset .{maghrib} and night {'isha'} prayers at the time of 'isha' prayer

The Hanafis say: Performing zuhr and 'asr prayers successively with no interval .٢ between them and performing 'isha' soon after maghrib are permissible only in 'Arafah and Muzdalifah. That is, one is not allowed to do so except in these two .occasions

The Hanbalis, Malikis and Shafi'is say: It is permissible to perform zuhr and 'asr .٣ prayers successively or maghrib and 'isha' prayers one after another with no interval between them while traveling in addition to the two stated cases (i.e., in 'Arafah and Muzdalifah). Some of these groups also say that it is permissible to perform two (prayers successively at emergency cases such as rain, sickness, or fear of enemy.(٢

The Shi'ah are of the opinion that each of zuhr and 'asr prayers, and maghrib and .۴ :'isha' prayers has a specific time and a common time

a. The specific time for zuhr prayer extends from the beginning of the religiously prescribed noon {zuhr ash-shar'i} (i.e. time of decline from the meridian {waqt az-zuwal}) up to the time when one completes the four rak'ahs of zuhr prayer. During .this limited period of time, only zuhr prayer can be performed

b. The specific time for 'asr prayer is a limited period of time preceding maghrib. It extends from the first rak'ah until the end of the

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Muzdalifah: a place where pilgrims {hujjaj} have to stop to pick up ٧٠ pebbles which -١ {.are to be thrown on the symbols of Satan in Mina. {Trans

Adapted from Al-Fiqh 'ala'l-Madhahib al-Arba'ah, "Kitab as-Salah, al-Jam' bayn as- -٢ ".Salatayn Taqdiman wa Ta'khiran

.fourth rak'ah of 'asr prayer

c. The common time for zuhr and 'asr prayers is the period between the end of the .specific time for zuhr prayer and the beginning of the specific time for 'asr prayer

The Shi'ah position is that during this common time, one can perform zuhr and 'asr prayers one after the other with no interval between them. The Ahl as-Sunnah, however, believe that the period allotted exclusively to zuhr extends from the beginning of zuhr ash-shar'i {waqt az-zuwal} up to the time when the shadow of an object becomes as long as itself and in this period performing 'asr prayer is not permissible. They add that the period between the end of zuhr prayer and the beginning of maghrib is allotted exclusively to 'asr prayer in which performing zuhr .prayer is not permissible

d. The time allotted exclusively to maghrib prayer extends from the commencement of the religiously prescribed sunset (maghrib ash-shar'i) up to the time when one completes the three rak'ahs of maghrib prayer and in this period, performing other .than maghrib prayer is not permissible

e. The time allotted exclusively to 'isha' prayer is a limited time which precedes the religiously prescribed "midnight" which encompasses only the time for the four rak'ahs of 'isha' prayer, and in this period, performing other than 'isha' prayer is not .permissible

f. The common time for maghrib and 'isha' prayers extends from the moment which marks the end of the time allotted exclusively to maghrib prayer up to the beginning of the

.time allotted exclusively to ‘isha’ prayer

According to the Shi‘ah, in the common time one is allowed to perform maghrib and ‘isha’ prayers one after the other with no interval between them. The Ahl as-Sunnah, however, say that the period which extends from the beginning of maghrib to the declension of aurora {zuwal ash-shafaq} is the time allotted exclusively to maghrib prayer and in this period performing ‘isha’ prayer is not permissible. And they say that the period between the declension of aurora and the religiously prescribed “midnight” is allotted exclusively to ‘isha’ prayer in which performing maghrib prayer is not .permissible

The conclusion is that according to the Shi‘ah view, when the religiously prescribed noon {zuhr ash-shar‘i} begins, we may perform zuhr prayer and perform ‘asr prayer immediately afterward. We may also delay zuhr prayer and perform it before the time allotted exclusively to ‘asr prayer provided that our performing of zuhr prayer ends before the beginning of the time allotted exclusively to ‘asr prayer and we can .perform ‘asr prayer afterward

As such, we can perform zuhr and ‘asr prayers successively though it is recommended to perform zuhr prayer after the declension (from the meridian) and .‘asr prayer when the shadow of every object becomes equal to itself in length

Also, we may perform maghrib prayer as soon as the religiously prescribed sunset {maghrib ash-shar‘i} begins and perform ‘isha’ prayer immediately afterward. We may also delay the performance of maghrib prayer till before the beginning of the time allotted exclusively

to ‘isha’ prayer provided that we finish performing maghrib prayer before the arrival of the time allotted exclusively to ‘isha’ prayer and we can perform ‘isha’ prayer .afterward

As such, we can perform maghrib and ‘isha’ prayers successively though it is recommended to perform maghrib prayer after the religiously prescribed sunset and .‘isha’ prayer after the declension of the aurora from the west

This is the Shi‘ah’s view. As for Ahl as-Sunnah, they say it is not permissible to successively perform zuhr and ‘asr prayers or the maghrib and ‘isha’ prayers at any place or time. The bone of contention, therefore, is the performance of two prayers at all times and places so that both prayers are performed in the time of one of them .just like performing two prayers successively in ‘Arafah and Muzdalifah

All Muslims agree that the Holy Prophet (S) had offered these two prayers in . ۵ :succession, but this tradition is interpreted in two ways

a. The Shi‘ah say that what is meant by this tradition is that one is allowed to perform zuhr prayer at its appointed time and perform ‘asr prayer immediately after zuhr prayer. Similarly, one is allowed to perform maghrib prayer at its appointed time and perform ‘isha’ prayer immediately after maghrib prayer. And this ruling is applicable without such restrictions like time, place or condition; rather, it is permissible at any .time and place

b. The others say that what is meant by this is that one can wait for a while and perform

zuhr prayer at the end of the period of the time allotted exclusively to it and offer 'asr prayer at its initial period. Also, one can wait for a while and perform the maghrib prayer at the end of the period allotted exclusively to it and offer 'isha' prayer at its .initial period

In order to clarify this point, we shall examine the pertinent traditions to prove that what the traditions say about offering two prayers in succession {jam'} is consistent with what the Shi'ah say. That is, one can offer the two prayers at the time of the other, and not in the end of the period of the time allotted exclusively to it and the .other one at its initial period

A glance at the traditions

point

١. In his Musnad, Ahmad ibn Hanbal, the founder of the Hanbali school of :jurisprudence, thus narrates on the authority of Jabir ibn Zayd

أخبرنی جابر بن زيد أنه سمع ابن عباس يقول: صليت مع رسول الله صلى الله عليه وأله وسلم ثمانياً وجميعاً

سبعاً جميعاً. قال: قلت: له يا أبا الشعثاء أظنه أخر الظهر وعجّل العصر وأخّر المغرب وعجل العشاء. قال:

وأنا أظن ذلك.

Jabir ibn Zayd reports: I heard Ibn 'Abbas say: I prayed behind the Apostle of Allah (S) eight (rak'ahs) in combination, and seven rak'ahs in combination. I (one of the narrators) said: O Abu Sha'tha', I think that he (the Holy Prophet) had delayed zuhr prayer and offered 'asr prayer soon afterward, and he delayed magrib prayer and :offered 'isha' prayer soon afterward. He said

(I also think so.(۱

It is evident from this tradition that the Holy Prophet (S) performed 'asr immediately after zuhr, and 'isha' immediately after maghrib without any interval in between.

۲. Ahmad ibn Hanbal narrates the following on the authority of 'Abd Allah ibn Shaqiq:

خطبنا ابن عباس یوماً بعد العصر حتی غربت الشمس وبدت النجوم و علق الناس ینادونه الصلوه وفی القوم رجل من بنی تمیم ، فجعل یقول: الصلوه الصلوه قال: فغضب و قال أتعلمنی ؟ بالسنه شهدت رسول الله صلی الله علیه وأله وسلم – جمع بین الظهر والعصر والمغرب والعشاء. قال عبد الله فوجدت فی نفسی من ذلک شیئاً فلقیت أبا هریره فسألته فوفقه.

Ibn al-'Abbas one day delivered us a speech in the late afternoon (after the afternoon prayer) till the sun disappeared and the stars appeared. The people began to say: Prayer! Prayer! Among the people who were present was a man from Banu Tamim. He started crying: Prayer! Prayer! Ibn 'Abbas became angry and said: Do you want to teach me the Sunnah?

And he added: I saw the Messenger of Allah (S) perform afternoon prayer immediately after noon prayer and 'isha' prayer immediately after maghrib prayer. 'Abd Allah ibn Shaqiq said: I felt I was not quite satisfied, so when I saw Abu Hurayrah and asked him, he confirmed 'Abbas' words.(۲)

In this hadith, two of the Companions, 'Abd Allah ibn 'Abbas and Abu Hurayrah, testify to the fact that the Holy Prophet (S) performed 'asr immediately after zuhr, and 'isha' immediately after maghrib and

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۱- Musnad Ahmad ibn Hanbal, vol. ۱, p. ۲۲۱. The same tradition is also reported in Abdul Hamid Siddiqui (trans.), Sahih Muslim (English Translation), vol. ۱, chap. ۱۰۰, "Combination of Prayers, When One is Resident," Book ۴, hadith ۱۵۲۱. {Trans.}

۲- Musnad Ahmad ibn Hanbal, vol. ۱, p. ۲۵۱. The same tradition is also reported in Abdul Hamid Siddiqui (trans.), Sahih Muslim (English Translation), vol. ۱, chap. ۱۰۰, "Combination of Prayers, When One is Resident," Book ۴, hadith ۱۵۲۳. {Trans.}

Ibn ‘Abbas imitated this act of the Prophet (S).

٣. Malik ibn Anas, the founder of the Maliki school of jurisprudence, thus writes in his book, Al-Muwatta’:

صلى رسول الله صلى الله عليه وأله وسلم الظهر والعصر جميعاً والمغرب والعشاء جميعاً فى غير خوف ول سفر.

The Messenger of Allah (S) performed noon and afternoon prayers immediately one after the other, and performed maghrib and ‘isha’ prayers immediately one after the other though he was neither in a state of fear nor on travels.(١)

٤. Malik ibn Anas thus narrates on the authority of Mu‘adh ibn Jabal:

فكان رسول الله صلى الله عليه وأله وسلم يجمع بين الظهر والعصر والمغرب والعشاء.

“The Messenger of Allah (S) (on the Tabuk expedition) performed afternoon prayer immediately after noon prayer and ‘isha’ prayer immediately after maghrib prayer.”(٢)

٥. Malik ibn Anas thus narrates on the authority of Nafi‘, from ‘Abd Allah ibn ‘Umar:

كان رسول الله صلى الله عليه وأله وسلم إذا عجّل به السير يجمع بين المغرب والعشاء.

“Whenever the Messenger of Allah (S) was in a hurry, he would perform ‘isha’ prayer immediately after maghrib prayer.”(٣)

٦. Malik ibn Anas thus narrates on the authority of Abu Hurayrah:

إن رسول الله صلى الله عليه وأله وسلم كان يجمع بين الظهر والعصر فى سفره إلى تبوك.

“Verily, the Messenger of Allah (S) combined maghrib and ‘isha’ prayers together when he travelled to Tabuk.”(٤)

٧. Malik ibn Anas thus narrates on the authority of Nafi‘:

إن عبد الله بن عمر كان إذا جمع الأمراء بين المغرب والعشاء فى المظر جمع معهم.

“Verily, whenever the emirs combined maghrib and

Malik ibn Anas, Al-Muwatta' (Beirut, ۳rd Edition ۱۴۰۳ AH), "Kitab as-Salah," p. ۱۲۵, - ۱ hadith ۱۷۸; Sahih Muslim (Beirut), vol. ۲, "Kitab as-Salah," "Bab al-Jam' bayn as-Salatayn fi'l-Hadr," p. ۱۵۱. Abdul Hamid Siddiqui (trans.), Sahih Muslim (English Translation), vol. ۱, chap. ۱۰۰, "Combination of Prayers, When One is Resident," Book ۴, {.hadith ۱۵۱۵. {Trans

Malik ibn Anas, Al-Muwatta' (Beirut, ۳rd Edition ۱۴۰۳ AH), "Kitab as-Salah," p. ۱۳۴, - ۲ hadith ۱۷۶; Sahih Muslim (Egypt), vol. ۲, "Kitab as-Salah," "Bab al-Jam' bayn as-Salatayn fi'l-Hadr," p. ۱۵۲. Abdul Hamid Siddiqui (trans.), Sahih Muslim (English Translation), vol. ۱, chap. ۱۰۰, "Combination of Prayers, When One is Resident," Book ۴, {.hadith ۱۵۱۸. {Trans

Malik ibn Anas, Al-Muwatta' (Beirut, ۳rd Edition ۱۴۰۳ AH), "Kitab as-Salah," p. ۱۲۵, - ۳ .hadith ۱۷۷

.Ibid., p. ۱۲۴, hadith ۱۷۵ -۴

‘isha’ prayers while raining, ‘Abd Allah ibn ‘Umar would also combine the two prayers.”(١)

٨. Malik ibn Anas thus narrates on the authority of ‘Ali ibn al-Husayn:

كان رسول الله صلى الله عليه وأله وسلم إذا أراد أن يسير يومه جمع بين الظهر والعصر ، إذا أراد أن يسير ليله جمع بين المغرب والعشاء.

Whenever the Messenger of Allah (S) wanted to travel during the day, he would combine zuhr and ‘asr prayers, and whenever he wanted to travel during the night, he would combine maghrib and ‘isha’ prayers.(٢)

٩. In his Sharh al-Muwatta’, Muhammad az-Zarqani thus narrates on the authority of Abu ash-Sha‘tha’:

إن بن عباس صلى بالبصره الظهر والعصر ليس بينهما شئ والمغرب والعشاء ليس بينهما شئ.

Verily, (‘Abd Allah) ibn ‘Abbas performed in Basrah zuhr and ‘asr prayers together without any interval in between, and performed maghrib and ‘isha’ prayers together without any interval in between.(٣)

١٠. Zarqani narrates on the authority of Tabrani, from Ibn Mas‘ud:

جمع النبيّ صلى الله عليه وأله وسلم بين الظهر والعصر وبين المغرب والعشاء. فقيل له فى ذلك ، فقال: صنعت هذا لئلا تحرج أمتى.

The Prophet (S) performed zuhr and ‘asr prayers together, and the maghrib and ‘isha’ prayers together. When he was asked about the reason for that, he said: I wanted that my ummah would not be put to (unnecessary) difficulty.(٤)

١١. Muslim ibn al-Hajjaj narrates on the authority of Abu Zubayr from Sa‘id ibn Jubayr from Ibn ‘Abbas:

صلى رسول الله صلى الله عليه وأله وسلم الظهر والعصر جميعاً بالمدينه فى غير خوف ولا سفر.

“The Messenger of

۱- Ibid., p. ۱۲۵, hadith ۱۷۹.

۲- Ibid., hadith ۱۸۱.

۳- Muhammad az-Zarqani, Sharh Muwatta' Malik (Egypt), vol. ۱, "Bab al-Jam' bayn as-Salatayn fi'l-Hadr wa's-Safar," p. ۲۹۴.

۴- Ibid.

Allah (S) performed noon and afternoon prayers together in Medina though he was neither in a state of fear nor on travels."(1)

Abu Zubayr said: I asked Sa'id (one of the narrators) why the Prophet did that. He said: I asked Ibn 'Abbas about it, and he replied that he (the Holy Prophet) wanted that no one among his ummah should be put to (unnecessary) hardship.(2)

12. In his Sahih, Muslim thus narrates on the authority of Abu Zubayr from Sa'id ibn Jubayr from Ibn al-'Abbas:

جمع رسول الله صلى الله عليه وأله وسلم بين الظهر والعصر والمغرب والعثاء فى المدينه من غير خوف ولا مطر.

The Messenger of Allah (S) combined the noon prayer with the afternoon prayer and the sunset prayer with the 'isha' prayer in Medina without being in a state of danger or rainfall.(3)

Then Sa'id ibn Jubayr says: I asked Ibn al-'Abbas: "Why did the Prophet do it?" Ibn al-'Abbas replied: "He (the Holy Prophet) wanted that no one among his ummah should be put to (unnecessary) hardship".(4)

13. In his Sahih, Abu 'Abd Allah al-Bukhari has allocated a special section for this issue under the heading, "Section: Delaying of Ẓuhr Prayer till 'Asr Prayer" {bab ta'khir az-zuhr ila'l-'asr},(5) which is itself a solid proof that one may delay performing the zuhr prayer and observe it along with the 'asr prayer at the time of the latter. Then, in that section Bukhari narrates a tradition, which we shall quote below:

إن النبيّ صلى الله عليه وأله وسلم صلى بالمدينه سبعاً وثمانياً

p: 120

1- Sahih Muslim (Egypt), vol. 2, "Kitab as-Salah," "Bab al-Jam' bayn as-Salatayn fi'l-Hadr," p. 151. Abdul Hamid Siddiqui (trans.), Sahih Muslim (English Translation), vol. 1, chap. 100, "Combination of Prayers, When One is Resident," Book 4, hadith 1516. {Trans.}

2- Ibid., under the mentioned hadith.

Ibid., ۱۵۲. Abdul Hamid Siddiqui (trans.), Sahih Muslim (English Translation), vol. ۱, -۳
chap. ۱۰۰, “Combination of Prayers, When One is Resident,” Book ۴, hadith ۱۵۲۰.
{.{Trans

.Ibid., under the mentioned hadith -۴

Sahih al-Bukhari (Egypt: Amiriyyah, ۱۳۱۴ AH), “Kitab as-Salah,” “Bab Ta’khir az-Ẓuhr -۵
.ila’l-‘Asr,” vol. ۱, p. ۱۱۰

والظهر والعصر والمغرب والعشاء.

Verily, the Prophet (S) prayed eight rak'ahs for the zuhr and 'asr, and seven for the"
(maghrib and 'isha' prayers in Medina."(1)

It is so evident from this tradition that not only that one may delay performing the zuhr prayer and observe it along with the 'asr prayer at the time of the latter, but it can also be inferred, based on contextual analogy, that in following the Holy Prophet (S) one may delay performing the maghrib prayer and observe it along with the 'isha' .prayer at the time of the latter

:And thus, elsewhere in his Sahih, Bukhari says .14

قال ابن عمر وأبو أيوب ابن عباس رضی الله عنهم: صلى النبيّ صلى الله عليه وأله وسلم – المغرب والعشاء.

Abd Allah) ibn 'Umar, Abu Ayyub and Ibn al-'Abbas (may Allah be pleased with them)')" said: The Prophet (S) observed the maghrib and 'isha' prayers (together without any (interval)."(2)

Bukhari seemingly wants to deduce from this tradition that the Holy Prophet (S) combined the maghrib and 'isha' prayers. Otherwise, it is obvious that the Prophet (S) .never neglected prayer

:In his Sahih, Muslim ibn al-Hajjaj thus writes .15

قال رجل لأبن عباس الصلوه فسكت ثم قال الصلوه فسكت ثم قال الصلوه فسكت ، قال: لا أم لك أتعلمنا بالصلوه وكنا نجمع بين الصلاتين على عهد رسول الله صلى الله عليه وأله وسلم.

A person said to Ibn al-'Abbas (as he delayed the prayer): Prayer. He kept silence. He again said: Prayer. He again kept silence, and he again cried: Prayer. He again kept silence

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1- Ibid. Muhammad Muhsin Khan (trans.), Sahih al-Bukhari (English Translation), vol. 1, {.book 10, hadith 518. {Trans

.Ibid., “Bab Dhikr al-‘Isha’,” vol. ۱, p. ۱۱۳ -۲

and said: May you be deprived of your mother, do you teach us about prayer? We used to combine two prayers during the life of the Messenger of Allah (S).(1)

16. Muslim narrates:

إن رسول الله صلى الله عليه وأله وسلم جمع بين الصلاه سفره سافرها فى غزوه تبوک فجمع بين الظهر والعصر والمغرب والعشاء. قال سعيد: فقلت لإبن عباس: ما حمله على ذلک؟ قال: أراد أن لا يحرج امته.

Ibn al-'Abbas reported that the Messenger of Allah (S) combined the prayers as he set on a journey in the expedition to Tabuk. He combined the noon prayer with the afternoon prayer and the sunset prayer with the 'isha' prayer. Sa'id (one of the narrators) said to Ibn al-'Abbas: What prompted him to do this? He said: He wanted that his ummah should not be put to (unnecessary) hardship.(2)

17. Muslim ibn al-Hajjaj thus narrates on the authority of Mu'adh ibn Jabal:

خرجنا مع رسول الله صلى الله عليه وأله وسلم فى غزوه تبوک فکان يصلى الظهر والعصر جميعاً والمغرب والعشاء جميعاً.

Mu'adh reported: We set out with the Messenger of Allah (S) on the Tabuk expedition, and he observed the noon and afternoon prayers together and the sunset and 'isha' prayers together.(3)

18. Malik ibn Anas writes in the book, Al-Muwatta':

عن ابن شـهاب أنه سأله سالم بن عبـد الله: هل يجمع بين الظهر والعصـر فى السـفر؟ فقال: نعم لا بأس بذلک ، ألم تر إلى صـلاه الناس يعرفه؟

Ibn Shahab asked Salim ibn 'Abd Allah: "Do you combine the zuhr and 'asr prayers while

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1- Sahih Muslim (Beirut), vol. 2, "Kitab as-Salah," "Bab al-Jam' bayn as-Salatayn fi'l-Hadr," vol. 2, p. 153. Abdul Hamid Siddiqui (trans.), Sahih Muslim (English Translation), vol. 1, chap. 100, "Combination of Prayers, When One is Resident," Book 4, hadith 1524. {Trans.}

Ibid., p. ١٥١. Abdul Hamid Siddiqui (trans.), Sahih Muslim (English Translation), vol. ١, -٢ chap. ١٠٠, “Combination of Prayers, When One is Resident,” Book ۴, hadith ١٥١٧. {.{Trans

Ibid., p. ١٥٢. Abdul Hamid Siddiqui (trans.), Sahih Muslim (English Translation), vol. ١, -٣ chap. ١٠٠, “Combination of Prayers, When One is Resident,” Book ۴, hadith ١٥١٨. {.{Trans

in travel?" He replied: "Yes, there is no problem for that. Can you not see how the people pray on the Day of 'Arafah (in the plain of 'Arafah)?"(1)

It is necessary to note that the Muslims regard it as permissible on the Day of 'Arafah in the plain of 'Arafah to combine the zuhr and 'asr prayers by observing them together at the time of zuhr prayer without any interval in between. Here, Salim ibn 'Abd Allah is saying that just as the people is performing together the two prayers in 'Arafah, they can also do the same elsewhere.

19. Muttaqi Hindi thus stated in his book, Kanz al-'Ummal:

قال عبـد الله: جمع لنا رسول الله صـلى الله عليه وأله وسـلم مقيماً غير مسافر بين الظهر والعصـر والمغرب والعشاء. فقال رجل لإبن عمر: لم ترى النبيّ صلى الله عليه وأله وسلم فعل ذلك؟ قال: لأن لا يحرج امته إن جمع رجل.

'Abd Allah (ibn 'Umar) said: "The Messenger of Allah (S) combined the zuhr and 'asr prayers and the maghrib and 'isha' prayers together while resident and not in travel." A man asked Ibn 'Umar: "Why did the Prophet (S) do that?" He replied: "So that his ummah would not be put to (unnecessary) difficulty should one prefer to do so".(2)

20. We can also read the following in Kanz al-'Ummal:

عن جابر أن النبيّ صلى الله عليه وأله وسلم جمع بين الظهر والعصر وبأذان وإقامتين.

Jabir (ibn 'Abd Allah) says: "Verily, the Prophet (S) combined together the zuhr and 'asr prayers with

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1- Malik ibn Anas, Al-Muwatta' (Beirut, 3rd Edition 1403 AH), "Kitab as-Salah," p. 125, hadith 180.

2- Muttaqi al-Hindi, Kanz al-'Ummal (Halab, 1391 AH), vol. 8, "Kitab as-Salah," "Al-Bab ar-Rabi' fi's-Salah al-Musafir, Bab Jam'," p. 246.

(one adhan and two iqamahs."(١

:In Kanz al-'Ummal, one can read the tradition below .٢١

عن جابر أن رسول الله صلى الله عليه وأله وسلم: غربت له الشمس بمكه فجمع بينهما بسفر.

Jabir (ibn 'Abd Allah) says: "While the Messenger of Allah (S) was in Mecca the sun had (set. Upon reaching Sarf,(٢) he combined the two prayers (maghrib and 'isha')."(٣

:In Kanz al-'Ummal, it is thus narrated from Ibn al-'Abbas .٢٢

جمع رسول الله صلى الله عليه وأله وسلم بين الظهر والعصر والمغرب والعشاء بالمدينه فى غير سفر ولا مطر ، قال: قلت لإبن عباس: لم تراه فعل ذلك؟ قال: أراد التوسعه على امته.

The Messenger of Allah (S) combined together the zuhr and 'asr prayers as well as the maghrib and 'isha' prayers in Medina while not in a state of journey or rainfall. A narrator says: I asked Ibn al-'Abbas: Why did he (the Holy Prophet) do so? He replied: (He wanted easiness for his ummah.(٤

Conclusion

Now, in the light of the quoted traditions, we shall sum up the clear proofs that testify to the validity of the interpretation of combining prayers from the viewpoint of the :Shi'ah

Combining two prayers together is meant to facilitate the conduct of affairs and avoid .١ .difficulty

Many of the traditions testify to the fact that if combining together the zuhr and 'asr prayers or the maghrib and 'isha' prayers is not permissible, it will cause difficulty and trouble in the activities of Muslims. As such, in a bid to create a sort of improvement and facility in the affairs of Muslims, the Prophet (S) declared as permissible the observance of both prayers

.Ibid., p. ۲۴۷ -۱

Sarf: a district ۹ miles away from Mecca. See Kanz al-'Ummal under the quoted -۲
.hadith

Muttaqi al-Hindi, Kanz al-'Ummal (Halab, ۱۳۹۱ AH), vol. ۸, "Kitab as-Salah," "Al-Bab -۳
.ar-Rabi' fi's-Salah al-Musafir, Bab Jam'," p. ۲۴۷

.Ibid -۴

zuhr and 'asr prayers, and the maghrib and 'isha' prayers) at one time. In this) .respect, refer to ۱۰th, ۱۶th, ۱۹th, and ۲۲nd hadiths

It is clear that if the purport of the quoted traditions is that one may delay performing the zuhr prayer at its latter period (near the time when the size of any object is equal in size with itself) for the Ahl as-Sunnah and observe the 'asr prayer at its initial period in such a manner that both prayers are performed together at a certain limited time, such a decree not only fails to give comfort but also causes more difficulty and trouble, whereas the purpose behind combining two prayers is comfort in the conduct .of affairs

Having said this, it is evident that the purport of this decree is that one may observe the two prayers throughout their common time such as the initial time of one or the latter part the other's period, and not that we may perform one of these prayers at its .latter period and the other one at its initial time

۲. Combining the two prayers together in 'Arafah is an expression of its general applicability

All Islamic schools of thought have regarded as permissible to combine together the zuhr and 'asr prayers in 'Arafah.(۱) Meanwhile, some of these quoted traditions testify to the fact that combining the two prayers in other places is also like combining the same in 'Arafah, and for this reason, there is no difference between the Day of 'Arafah and other days, or the plain of 'Arafah and other places. In this regard,

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۱ - Al-Fiqh 'ala'l-Madhahib al-Arba'ah, "Kitab as-Salah," "Al-Jam' bayn as-Salatayn .Taqdiman wa Ta'khiran"

.refer to the ۱۸th hadith

Therefore, just as one may observe the zuhr and 'asr prayers at the time of zuhr as all Muslims have consensus of opinion in this respect, the said combination of prayers is also permissible in other places.

۳. The manner of combining the two prayers while traveling is an expression of its general applicability

On one hand, the Hanbali, Maliki and Shafi'i jurists {fuqaha} have considered permissible to combine the two prayers while one is in travel. On the other hand, the quoted traditions stipulate that there is no difference between the state of traveling and residence and the Holy Prophet (S) used to combine the two prayers both in travel and at home.

In this connection, refer to the third, ۱۱th, ۱۳th, ۱۹th, and ۲۲nd traditions. Based on this, just as observing the two prayers together while traveling (as the Shi'ah are saying) is permissible, it is also permissible when one is resident.

۴. The manner of combining the two prayers together in the state of emergency is an expression of its general applicability at usual circumstances

Plenty of traditions recorded in Sahih and Musnad books testify to the fact that the Holy Prophet (S) and his Companions used to perform the two prayers together, just as the Shi'ah are saying, during emergency cases such rainfall, state of fear (against the enemy) or sickness.

As such, many jurists of the diverse Islamic schools of jurisprudence have issued religious edicts {fatawa} on its permissibility on some emergency cases, whereas the quoted traditions stipulate that in this respect also, there is no difference between the state of emergency or usual condition, and the Holy Prophet (S) combined the two prayers while not in a state of fear or rainfall.

.In this context, refer to the third, ۱۱th, ۱۲th, and ۲۲nd traditions

The practice of the Companions of the Prophet (S) is an expression of its general .۵ applicability

We may notice in the quoted traditions that many Companions of the Prophet (S) used to perform the two prayers together in that 'Abd Allah ibn 'Abbas would so delay the performance of maghrib prayer that it would become dark and the stars appear in the sky and that no matter others were saying, "Prayer, prayer" he would not pay attention to them and finally observe the maghrib and 'isha' prayers together after the passage of a part of the night and said in reply to the protesters, "I was a witness that the Prophet (S) used to observe such a way of praying, too" and Abu Hurayrah also confirmed that statement of Ibn al-'Abbas. Concerning this case, refer to the .second, seventh, ninth, and ۱۵th traditions

In the light of these quoted traditions, there is no more doubt that Ibn al-'Abbas .combined together the two prayers in the manner observed by the Shi'ah now

The conduct of the Prophet (S) is an expression of the manner of combining the two .۶ prayers

It is so evident from the ۲۱st hadith that the Prophet (S) was once still in Mecca when the time for maghrib prayer arrived but he delayed performing it until he reached the district of Sarf, which is nine miles away from Mecca, where he performed the .maghrib and 'isha' prayers together without any time interval in between

This is while it is clear that even if the Prophet (S) would have set off from Mecca at the beginning of the maghrib

time, in view of the slow and antiquated means of transportation, a part of the night would have naturally passed before reaching the district of Sarf, and thus, the Holy Prophet (S) had performed both the maghrib and 'isha' prayers at the time of 'isha' .prayer

From the quoted traditions, which are all taken from the Sahih and Musnad references of the Ahl as-Sunnah, the validity of the Shi'ah view on the permissibility of combining the zuhr and 'asr prayers, or the maghrib and 'isha' prayers together under conditions discussed earlier and with general applicability at all circumstances, .places and moments is hereby proved

?{Question ۲۸: What are the sources of Shi'i jurisprudence {fiqh

point

Reply: Following the Book of Allah and the Sunnah of the Prophet (S), the Shi'ah infer :religious laws from four fundamental sources

۱. The Book of Allah (Qur'an);

۲. The Sunnah of the Prophet (S);

۳. Consensus {ijma'}; and

۴. Reason {'aql}.

Now, we will take a glance at the Book of Allah and the Sunnah of the Prophet (S) :{which are the most fundamental fountainheads of Shi'i jurisprudence {fiqh

(The Book of Allah (Qur'an (۱

The followers of the Shi'i school regard the Qur'an as the firmest source of its jurisprudence and the criterion of understanding divine laws. They consider the heavenly book of Islam as the loftiest reference of divine laws, and think that any opinion must be assessed according to the Qur'an, and in case of its conformity with .the Qur'an, it is accepted, and if not, it is rejected

:Imam as-Sadiq (‘a), the sixth Imam followed by the Shi‘ah, thus says in this regard

"وكل

p: ۱۲۸

حديث لا يوافق كتاب الله فهو زخرف."

(Any statement, which is not in conformity with the Book of Allah, is worthless."(1)"

:(Also, Imam as-Sadiq ('a) thus narrates from the Holy Prophet (S

"أيها الناس ما جاءكم عنى يوافق كتاب الله فأنا قلته وما جاءكم يخالف كتاب الله فلم أقله."

O people! When you hear a statement which is attributed to me and is in harmony" with the Book of Allah, take it for granted that I have said it; otherwise, I have not said (it."(2)

These two hadiths show clearly that leaders of the Shi'ah regard the holy scripture of .Muslims as the firmest source of religious laws

The Sunnah (2

The Sunnah, that is the sayings, actions of the Messenger of Allah (S) and whatever he approved, is the second fountainhead of Shi'i jurisprudence, and the Imams from the Ahl al-Bayt of the Prophet (S) are independently regarded as the transmitters of the Sunnah of the Prophet (S) and repository of his knowledge. Of course, the Shi'ah also accept the Prophetic hadiths which are transmitted by reliable people other than .(the Imams ('a

:At this point, it is appropriate to consider two things

(The reason for clinging to the Sunnah of the Prophet (S

The leaders of the Shi'ah have enjoined their followers to cling to the Sunnah of the Prophet (S) alongside the Qur'an, commending both the Book of Allah and the Sunnah :of the Prophet (S). Imam as-Sadiq ('a) says

"إذا ورد عليكم حديث فوجدتم له شاهداً من كتاب الله أو من قول رسول الله (ص) إلا فالذى جاءكم به أولى به."

If you are introduced to a narration which

١- Usul al-Kafi, vol. ١, “Kitab Fadl al-‘Ilm,” “Bab al-Akhdh bi’s-Sunnah wa Shawahid al-Kitab,” hadith ٣.

٢- Ibid., hadith ٥.

conforms with the Book of Allah or the words of the Messenger of Allah (S), accept it; otherwise, that narration is more worthy for its transmitter.(1)

Similarly, Imam al-Baqir ('a) considers holding fast to the Sunnah of the Prophet (S) as a basic characteristic of an extremely well qualified jurist, and says:

"إن الفقیه حق الفقیه الزاهد فی الدنیا الراغب فی الأخره المتمسک بسنّه النبیّ (ص)."

"A true jurist is he who renounces what is in this world, desires for what is in the hereafter and clings to the Sunnah of the Prophet (S)."(2)

Great leaders of the Shi'ah have such a good mastery over the Sunnah that they reject whatever opposes the Book of Allah and the Sunnah of the Prophet (S), and consider it as kufr {denial of faith}. Imam as-Sadiq ('a), who stresses this idea, says:

"من خالف کتاب الله وسنّه محمد (ص) فقد کفر."

"Anyone who opposes the Book of Allah and the Sunnah of Muhammad (S) is an infidel."(3)

This shows clearly that the Shi'ah observe the Sunnah of the Holy Prophet (S) more than any other Muslim groups, and testify to the groundlessness of the statement of those who accuse the Shi'ah of being alien to the Sunnah of the Prophet (S).

The reason for clinging to the hadiths of the Ahl al-Bayt ('a)

In order to clarify the Shi'ah's view regarding the hadiths of the Prophet's progeny ('a), two topics are worth considering:

1. The essence of the hadiths of the infallible Imams ('a), and
2. The proofs of the credibility and necessity of holding fast to the Ahl al-Bayt of the Prophet (S).

Having

۱- Ibid., hadith ۲.

۲- Ibid., hadith ۸.

۳- Ibid., hadith ۶.

:provided solid proofs, we shall examine the two topics briefly

(The essence of the hadiths of the progeny of the Messenger of Allah (S

According to the Shi'ah, only the Lord of the worlds has the right to legislate for human society. He disseminates sacred religious laws and ordinances to the world through His Prophet (S). It is obvious that the Messenger of Allah (S) is the only one who receives revelation and religious instructions from God and imparts them to the .people

Therefore, it is clear that when the Shi'ah regard the hadiths of the Ahl al-Bayt ('a) as a source of their fiqh, this does not mean that they consider these hadiths as independent of the Sunnah of the Holy Prophet (S) but they ascribe the credibility of the hadiths of the Prophet's progeny ('a) to the fact that they clarify the meaning of .(the Sunnah of the Messenger of Allah (S

Therefore, the hadiths of the infallible Imams followed by the Shi'ah are not of their .(own; whatever they say is the same as the Sunnah of the Holy Prophet (S

In order to prove this idea, it is appropriate to quote some of the narrations of the :(Prophet's progeny ('a

:In response to a man's question, Imam as-Sadiq ('a) says .١

"مهما أجبتك فيه بشيء فهو عن رسول الله (ص) لسنا نقول برأينا من شيء."

All the answers I give you are based on the words of the Messenger of Allah (S) and" (we do not say anything of our own."(١

:He ('a) also says elsewhere

حديثى حديث أبى وحديث أبى حديث جدّى وحديث جدّى حديث

.Jami' Ahadith ash-Shi'ah, vol. ١, p. ١٢٩ -١

الحسین وحدیث الحسین حدیث الحسن وحدیث الحسین حدیث أمیر المؤمنین وحدیث أمیر المؤمنین حدیث رسول الله (ص) وحدیث رسول الله قول الله عزّوجلّ.

My hadith is my father's hadith, and my father's hadith is my grandfather's hadith, and my grandfather's hadith is al-Husayn ('a)'s hadith, and al-Husayn's hadith is al-Hasan's hadith, and al-Hasan's hadith is the Commander of the Faithful's hadith, and the Commander of the Faithful's hadith is the Messenger of Allah's hadith (S), and the Messenger of Allah's hadith is from Allah, the Honorable and Glorious.(1)

2. Imam Muhammad al-Baqir ('a) thus says to Jabir (ibn 'Abd Allah al-Ansari):

"حدثنی أبی عن جدّی رسول الله (ص) عن جبرئیل عن الله عز وجل وکلما أحدثک بهذا الإسناد.

My father narrated to me from the Messenger of Allah (S), and he from Jibra'il (Archangel Gabriel) ('a), and Jibra'il from God, the Honorable and Glorious, and all my narrations are based on this chain of transmission.(2)

The mentioned hadiths show clearly that the hadiths of the Imams followed by the Shi'ah are the very Sunnah of the Holy Prophet (S).

The proofs of the credibility and necessity of clinging to the Ahl al-Bayt ('a)

The hadith scholars {muhaddithun} of both Sunni and Shi'ah schools of thought are of the opinion that the Messenger of Allah (S) has left behind two precious legacies and invited all Muslims to hold fast to these two legacies, regarding that felicity and guidance are the consequence of people's holding fast to these two—the first is the Book of Allah (the Qur'an) and the second is his progeny {'itrah} and the members of his Household {Ahl al-Bayt}

1- Ibid., p. 127.

2- Ibid., p. 128.

.(a')

:Here are some examples of these traditions

In his Sahih (or Sunan), Tirmidhi thus narrates on the authority of Jabir ibn 'Abd Allah .١ :al-Ansari that the Messenger of Allah said

"يا أيها الناس إنی قد ترکت فیکم ما إن أخذتم به لن تضلوا: کتاب الله وعترتی أهل بیتی."

O people! I am leaving behind two things, which if you hold fast to, you will never go" (astray: the Book of Allah and my progeny, the members of my Household."(١

:Tirmidhi thus also writes in the mentioned book .٢

قال رسول الله صلی الله علیه وأله وسلم: إنی تارک فیکم ما إن تمسکتم به لن تضلوا بعدی أحدهما أعظم من الأخر: کتاب الله حبل ممدود من السماء إلی الأرض وعترتی أهل بیتی لن یفترقا حتی یردا علیّ الحوض فانظروا کیف تخلفونی فیهما.

The Messenger of Allah (S) said: Verily, I am leaving among you two weighty things, which if you hold fast to, you will never go astray; one is greater than the other: the Book of Allah, which is a cord extending from the heaven to earth. The other is my progeny, the members of my Household. These two will never separate from each other until they meet me at the Pond {hawd} (of Kawthar). Be careful how you will (behave with them when I leave you.(٢

:In his Sahih, Muslim ibn al-Hajjaj narrates from the Holy Prophet (S) and says .٣

ألا أیها الناس فانما أنا بشر یوشک أن یأتی رسول ربی فأجیب وأنا تارک فیکم ثقلین: أولهما کتاب الله فیه الهادی والنور فخذوا بکتاب

Sahih Tirmidhi (Beirut), "Kitab al-Manaqib," "Bab Manaqib Ahl Bayt an-Nabi," vol. ۵, -١ .p. ۶۶٢, hadith ٣٧٨۶

.Ibid., p. ۶۶٣, hadith no. ٣٧٨٨ -٢

الله واستمسكوا به – فحث على كتاب الله ورغب فيه ثم قال: وأهل بيتى أذكركم الله فى أهل بينى أذكركم الله فى أهل بيتى أذكركم الله فى أهل بيتى.

O people, I am a human being. I am about to receive a messenger (the angel of" death) from my Lord and I, in response to Allah's call, (would bid goodbye to you), but I am leaving among you two weighty things: the one being the Book of Allah in which there is right guidance and light, so hold fast to the Book of Allah and adhere to it." He exhorted (us) (to hold fast) to the Book of Allah and then said: "The second are the members of my Household. I remind you (of your duties) to the members of my (family."(١)

:A group of hadith scholars has reported the Holy Prophet (S) to have said .۴

إنى تارك فيكم الثقلين كتاب الله وأهل بيتى وإنهما لن يفترقا حتى يردا عليّ الحوض.

I am leaving among you two weighty things {thaqalayn}: the Book of Allah (the Qur'an) and my Household {ahla bayti}, and these two will never be separated from (each other until they meet me at the Pool {hawd} (of Kawthar).(٢)

It is necessary to note that the hadiths related to this topic are too many to be covered in this volume, and the prolific researcher, Sayyid Mir Hamid al-Husayn has compiled the chains of transmission of these traditions in his six-volume 'Abaqat al-Anwar.

These quoted traditions clearly show that clinging to and following the

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Sahih Muslim (Egypt), vol. ۷, "Bab Fada'il 'Ali ibn Abi Talib, pp. ۱۲۲-۱۲۳; Sahih Muslim, -۱ vol. ۴, p. ۱۸۰۳, hadith no. ۲۴۰۸ ('Abd al-Baqi Edition). Abdul-Hamid Siddiqui (trans.), Sahih {.Muslim (English Translation), vol. ۴, hadith no. ۵۹۲۰. {Trans

Mustadrak al-Hakim, vol. ۳, p. ۱۴۸; As-Sawa'iq al-Muhriqah, sec. ۱۱, chap. ۱, p. ۱۴۹, -۲ and a similar narration is also presented in the following books: Musnad Ahmad ibn Hanbal, vol. ۵, pp. ۱۸۲, ۱۸۹; Kanz al-'Ummal, vol. ۱, "Bab al-I'tisam bi'l-Kitab wa's-

.Sunnah," p. ۴۴

Ahl al-Bayt of the Prophet (S), alongside the Book of Allah and the Sunnah of the Holy Apostle (S), is among the exigencies of Islam, and ignoring the hadiths of the .Prophet's progeny ('a) leads to misguidance and loss

Now, who are the progeny of the Prophet (S) whose obedience is incumbent upon us by the order of the Messenger of Allah (S)? In order to clarify this point, we shall cite some narrations and examine the meaning of "the progeny {'itrah} of the Prophet :"((S

?(Who are the Ahl al-Bayt of the Prophet (S

point

The quoted traditions affirm that the Holy Prophet (S) called upon all Muslims to follow his progeny, considering them, alongside the Book of Allah, as the authorities for people to refer to after his departure. He said very clearly: "The Qur'an and my ".progeny will never be separated from each other

Now, because the Ahl al-Bayt of the Prophet (S) who are introduced by the Messenger of Allah (S) as equal to the Qur'an, we realize that they enjoy the station of infallibility {'ismah} and they have access to the pure fountain of Islamic knowledge; for, if this is not the case, they will be separated from the Book of Allah (the Qur'an), whereas the Holy Prophet (S) says: "The Qur'an and my progeny will never be separated from each ".(other until they meet me at the Pool {hawd} (of Kawthar

As such, it is necessary to fully recognize the Ahl al-Bayt ('a) and their outstanding attributes, which characterize only the Imams followed by the Shi'ah, all of

.(whom are among the progeny of the Prophet (S

Referring to the traditions transmitted by great muhaddithun, we shall bring forth our :convincing proofs in this regard

:After narrating the Hadith ath-Thaqalayn, Muslim ibn al-Hajjaj thus says .۱

Yazid ibn Hayyam asked Zayd ibn al-Arqam: "Who are the members of the Household of the Prophet (S)? Aren't the wives (of the Holy Prophet) included among the :members of his household?" In reply, Zayd ibn Arqam thus said

"لا وايم الله إن المرأه تكون مع الرجل العصر من الـدهر ثم يطلقها فترجع إلى أبيه وقومها أهل بيته أصـله وعصـبته الذين حُرموا الصدقه بعده."

No, by Allah, a woman lives with a man (as his wife) for a certain period; he then divorces her and she goes back to her parents and to her people; the members of his household include his own self and his kith and kin (who are related to him by blood) (and for him the acceptance of zakah is prohibited.(۱

This tradition testifies to the fact that "the "progeny of the Prophet (S)," clinging to whom, like holding fast to the Qur'an, is obligatory, does not mean his wives but they, apart from the close physical affinity and spiritual attachment they have with him, have a special merit for which we consider alongside the Qur'an, authorities for the .Muslims of the world to refer to

The Holy Prophet (S) did not only describe the attributes of the Ahl al-Bayt ('a) but .۲ also mentioned their number, and said that they

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Sahih Muslim (Egypt), vol. ۷, "Bab Fada'il 'Ali ibn Abi Talib, p. ۱۲۳. Abdul-Hamid - ۱ Siddiqui (trans.), Sahih Muslim (English Translation), vol. ۴, book, ۳۱, hadith no. ۵۹۲۳. {.{Trans

:are twelve

:Muslim narrates on the authority of Jabir ibn Samurah

سمعت رسول الله صلى الله عليه وأله وسلم يقول: لا يزال الإسلام عزيزاً إلى إثنى عشر خليفه ثم قال كلمه لم اسمعها فقلت لأبى ما قال؟ فقال: كلهم من قريش."

I heard the Messenger of Allah (S) say: 'Islam will keep its honor with twelve caliphs.' Then, he said a statement which I did not hear. I asked my father, "What he (S) said?" (Then, he (my father) replied that he (S) said: "All of them will be from Quraysh.(١

:(Also, Muslim ibn al-Hajjaj thus narrates from the Messenger of Allah (S

"لا يزال أمر الناس ماضياً ما وليهم إثنا عشر رجلاً."

The affairs of the people will continue to be conducted (well) as long as they are" (governed by twelve men."(٢

The two traditions are a clear testimony to the Shi'ah contention that "The twelve Imams followed by the Shi'ah are the rightful leaders of the people after the Holy Prophet (S)." This is because in Islam, the twelve caliphs who came immediately after the Messenger of Allah (S) are the authorities who take care of the Muslims' affairs and the glory and splendor of Islam, are referred to no one except the twelve Imams .(from the Ahl al-Bayt ('a

For, if we apply that to the four caliphs who are known as the "Rightly-Guided Caliphs" {khulafa ar-rashidun}, we find that the other rulers—the Umayyad and 'Abbasid caliphs—most of whom are known for their unscrupulous characters as testified by history, are a source

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١ - Muslim, Sahih (Egypt), vol. ۶, p. ٢. Abdul-Hamid Siddiqui (trans.), Sahih Muslim (English Translation), vol. ٣, hadith no. ۴۴٨٠. {Trans.}

٢ - Ibid. Abdul-Hamid Siddiqui (trans.), Sahih Muslim (English Translation), vol. ٣, hadith

{.no. ۴۴۷۸. {Trans

.of Islam and the Muslims' ignominy

As such, the "Ahl al-Bayt", who have been introduced by the Holy Prophet (S) as equal to the Qur'an and as the authority for the Muslims in the world to refer to, are the very twelve leaders from the Prophet's progeny. They are the preservers of the Sunnah of .the Messenger of Allah (S) and the repository of his knowledge

۳. Also, the Commander of the Faithful, 'Ali ibn Abi Talib ('a), says that the leaders of Muslims are from Banu Hashim, which is another clear testimony to the soundtness of :the Shi'ah premise in their recognition of the Ahl al-Bayt ('a), when he declares

"إن الأئمه من قريش غرسوا فی هذا البطن من بنی هاشم لا تصلح علی من سواهم ولا تصلح الولاه من غيرهم."

Surely, the Imams (divine leaders) will be from the Quraysh. They have been planted in this line through Hashim. It would not suit others nor would others be suitable as (heads of affairs.(۱

Conclusion

:The set of the quoted of traditions reveals two facts

۱. Holding fast to the Ahl al-Bayt of the Prophet (S) and following them alongside the .injunctions of the Book of Allah is obligatory

۲. The Ahl al-Bayt of the Messenger of Allah (S) who have been introduced as "the counterpart of the Glorious Qur'an" and as the authority for all Muslims to refer to, :have the following salient features

;a. All of them are from the tribe of Quraysh and the clan of Banu Hashim

b. They have such affinity to

۱- Nahj al-Balaghah (Subhi Salih), Sermon ۱۴۴.

;the Messenger of Allah (S) that charity {sadaqah} is unlawful for them to receive

c. They have the station of infallibility {'ismah}, otherwise they would be separated from the Glorious Qur'an, whereas the Holy Prophet says: "These two (the Qur'an and 'itrah) will not be separated from each other until they meet me at the Pool {hawd} of ".Kawthar

d. They are twelve all in all and they are the guardians and leaders of the Muslims who .succeed the Messenger of Allah (S) one after the other

e. These twelve successors of the Prophet (S) are the source of ever-growing glory .and splendor of Islam

Taking into account these descriptions drawn from the traditions, we realize that by his Ahl al-Bayt ('a), the obedience to whom is incumbent on the Muslims, the Prophet (S) means the very twelve pure Imams from the progeny of the Holy Prophet (S), obedience and loyalty to whom the Shi'ah take pride when exploring their .jurisprudential laws

Question ٢٩ : Did Abu Talib die a believer on account of which you visit {ziyarah} his ?shrine

point

Reply: From the viewpoint of the Shi'ah, Abu Talib, the son of 'Abd al-Muttalib, the eminent father of the Commander of the Faithful 'Ali ('a) and the uncle of the Holy Prophet (S), is among the people who believed in the apostleship {risalah} of the Messenger of Allah (S), and among his helpers and confidants in time of tribulations .and adversities during the early period of Islam

The family of Abu Talib

He was born in a house and grew up under the supervision of the Prophet's (S) grandfather, the champion of

the followers of the school of Ibrahim al-Khalil (Prophet Abraham) (‘a), viz. ‘Abd al-Muttalib. A cursory glance at the history of the Arabian Peninsula will reveal that during the most critical and dangerous junctures of his life, ‘Abd al-Muttalib never .abandoned worshipping God and safeguarding the creed of monotheism

When Abraham headed toward Mecca with a huge army of elephant-riders with the aim of destroying the Ka‘bah, he took some of ‘Abd al-Muttalib’s camels which were on the way. As ‘Abd al-Muttalib came to him to get back his camels, Abrahah asked him in astonishment: “Instead of requesting for the return of your camel, why do you not ask for the return of my army and do something to save the Ka‘bah from ”?destruction

:Full of faith and trust in God, ‘Abd al-Muttalib replied

"أنا رب الإبل وللبيت رب يمنعه ويحميه."

I am the owner of the camels, and this House (Ka‘bah) has its Owner Who shall“ (protect it.”(١

:He then went back to Mecca, and holding the door of the Ka‘bah, he thus said

يا رب لا أرجو لهم سواك

يا رب فامنع منهم حماكا

إن البيت عدوّ من عاداكا

امنعهم أن يخربوا فناكا

O God! I plead no one but You to repel the enemies. O God! Guard Your Sanctuary .against them

The enemies of the House are inimical to You. Prevent them from destroying Your (House.(٢

These eloquent statements and the like are a clear testimony to the monotheistic

belief and unflinching faith of ‘Abd al-Muttalib, the eminent father of Abu Talib. In his history book, Ya‘qubi writes the

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.Ibn Athir, Al-Kamil (Egypt, ۱۳۴۸ AH), vol. ۱, p. ۲۶۱ -۱

.Ibid -۲

:following about ‘Abd al-Muttalib

"رفض عباده الأصناز وحدّ الله عز وجل."

He kept aloof from worshipping idols and worshipped no one other than Allah, the“ (Honorable and Glorious.”(١

Now, let us see what is this monotheist and faithful father’s opinion about his own :son, Abu Talib

Abu Talib according to ‘Abd al-Muttalib

Historical records show clearly that some enlightened predictors informed Abu al-Muttalib of the bright future of the Holy Prophet (S) and his prophethood .{{nubuwwah

When Sayf ibn Dhu’l-Yazn took over and became the ruler of Abyssinia, ‘Abd al-Muttalib went to him at the head of a delegation. After delivering an eloquent speech, the ruler of Abyssinia gave him glad tidings of the coming of an honorable prophet :from his offspring, and regarding the prophet’s features he thus said

اسمه محمد – صلى الله عليه وأله وسلم

يموت أبوه وأمه ويكلفه جده وعمه

His name shall be Muhammad (S); his father and mother will die (early) and his“ (grandfather and uncle will shoulder the burden of his custodianship.”(٢

:Then, giving more details about this future prophet, he added

"يعبد الرحمن ويدحض الشيطان ويخمد النيران ويكسر الأوثان. قوله فصل وحكمه عدل ويأمر بالمعروف ويفعله وينهى عن المنكر ويبطله."

He will worship the Most Merciful (God), avert Satan, extinguish the fires, and break down the idols. His words are decisive and his judgment equitable and fair. He will (enjoin good and he himself will do good deeds and he will forbid evil and nullify it.(٣

:Then, he said to ‘Abd al-Muttalib

"إنک لجده يا عبد المطلب غير كذب."

“O ‘Abd al-Muttalib! Without doubt, you are his grandfather.”(۴)

Upon hearing this glad

۱- Tarikh al-Ya‘qubi (Najaf), vol. ۲, p. ۷.

۲- Sirah al-Halabi (Egypt), vol. ۱, pp. ۱۳۶-۱۳۷; (Beirut), pp. ۱۱۴-۱۱۵.

۳- Ibid.

۴- Ibid.

tiding, 'Abd al-Muttalib performed thanks-giving prostration {sujud ash-shukr}, and :concerning that blessed birth (of the Prophet) he said

إنه كـان لى وابن كنت به معجباً وعليه ورفيقاً إنى زوجته كريمه من كرائم قومى أمنه بنت وهب بن عبـد مناف ابن زهره فجاءت بغلام فسمّيته محمدا مات أبوه وأمّه وكفلته أنا عمّه ، يعنى ابا طالب.

I had a son whom I greatly admired and was gentle with him. I married him off to an honorable lady named Aminah bint al-Wahhab ibn 'Abd al-Manaf. That lady gave birth to a son whom I named Muhammad. After sometime, his father and mother passed (away, and his uncle {Abu Talib} and I took care of him.(١)

These statements indicate that 'Abd al-Muttalib was aware of the bright future of that orphan, and as such, he decided to entrust the child after his death to the most .beloved of his sons, Abu Talib, and deprive others of this unequalled felicity

This shows clearly that in the view of his faithful and monotheist father, Abu Talib was so faithful and upright that he was worthier than any other person to take care of the Holy Prophet (S).(٢) Now, in order to elaborate on this topic, here are some proofs that .confirm Abu Talib's faith

Proofs which confirm Abu Talib's faith

Literary works of Abu Talib .١

Muslim scholars and historians have recounted eloquent elegies from Abu Talib. The contents of these magnificent works verify his true faith. Below are some of these :works which are plenty

ليعلم خيار الناس أن محمد

نبىّ كموسى والمسيح ابن مريم

أتانا بهدى مثل ما أتيا به

فكلّ بأمر الله

۱- Ibid. (Egypt), vol. ۱, p. ۱۳۷.

۲- For further explanation, see Sirah al-Halabi (Egypt), vol. ۱, p. ۱۳۴; Sirah Ibn Hisham (Beirut), vol. ۱, p. ۱۸۹; Abu Talib Mu'min Quraysh (Beirut), p. ۱۰۹; At-Tabaqat al-Kubra (Beirut), vol. ۱, p. ۱۱۷.

يهدى ويعصم

Distinguished personalities should be aware that Muhammad is a prophet like Musa (Moses) and Masih (Messiah) the son of Maryam (Mary).

He has brought to us celestial radiance similar to that of these two. Each of them guides people and keeps them away from sins through the command of Allah.(١)

ألم تعلموا أنا وجدنا محمدا

رسولا كموسى خطّ فى أولا الكتب

وأن عليه فى العباد محبه

و لا حيف فيمن خّه الله بالحب

Don’t you know that we consider Muhammad an apostle (of Allah) like Musa (ibn ‘Imran) and read about him in the earlier Scriptures?

The people love him and it is not unfair to love someone, the love of whom Allah has in people’s hearts.(٢)

لقد أكرم الله النبيّ محمد

فأكرم خلق الله فى الناس أحمد

وشقّ له من اسمه ليجله

فذو العرش محمود وهذا محمد

Allah has exalted Prophet Muhammad. So, the most exalted one of the creation of Allah is Ahmad.

He (Allah) has derived a name from His name so as to exalt him. So, the Owner of the Throne is the Praised One {Mahmud} and he is the Highly Praised {Muhammad}.(٣)

والله لن يصلوا ليه بجمعهم

أوسّد حتى التراب فى دفينا

فاصدع بأمرک ما علیک غضاضه

وابشر بذلک وقرمنک عیونا

ودعوتنی وعلمت أنک ناصحی

ولقد دعوت وکنت ثمّ أمینا

ولقد علمت بأنّ دین محمد

من خیر أدیان البریّه دینا

.By Allah! The enemies will never harm you so long as I am alive

So, fear not, and execute that which has been entrusted to you. Be glad and let your .eyes be at rest

You invited me to your creed and I knew that you are

۱- .Al-Hujjah, p. ۵۷. For a similar text, see Mustadrak al-Hakim (Beirut), vol. ۲, p. ۶۲۳

۲- Tarikh Ibn Kathir, vol. ۱, p. ۴۲; Ibn Abi'l-Hadid, Sharh Nahj al-Balaghah (۲nd Edition), .vol. ۱۴, p. ۷۲

۳ - Ibn Abi'l-Hadid, Sharh Nahj al-Balaghah (۲nd Edition), vol. ۱۴, p. ۷۸; Tarikh Ibn .Asakir, vol. ۱, p. ۲۷۵; Tarikh Ibn Kathir, vol. ۱, p. ۲۶۶; Tarikh al-Khamis, vol. ۱, p. ۲۵۴

.my well-wisher and you are indeed trustworthy in your invitation

(And I knew well that the religion of Muhammad is the best of all religions that exist.(١

يا شاهد الله علىّ فاشهد

أنى على دين النبىّ أحمد

من ضلّ فى الدين فإنّى مهتدى

O witness of Allah! Bear witness that I believe in the religion of Prophet Ahmad. (Bear (witness that) if anyone deviates from the religion, I will remain with the guided.(٢

In the last days of his blessed life, Abu Talib urged the chiefs of Quraysh to completely :support the Messenger of Allah (S) as shown in the following odes

أربعه الخير نبىّ بنصر أوصى

عباسا القوم شيخ و عليّا ابنى

حقيقته الحامى الأسد وحمزه

النّاسا دونه تذودوا أن وجعفرا

ولدت ما و أمّى لكم فداء كونوا

أتراسا النّاس دون أحمدَ نصرِ فى

I admonish four people to assist the Prophet of Goodness: my son 'Ali, the chief of (our) clan 'Abbas, Hamzah the Lion (of God) who is protecting his truth, and Ja'far (my son). May my mother and her children be your ransom!— be like a shield in assisting (Ahmad vis-à-vis the people.(٣

When a just and fair person considers all these eloquent literary works, which bespeak with utmost explicitness of the conviction and belief of Abu Talib in the One God and the prophethood of the Holy Prophet (S), he will realize the soundness of the Shi'ah's view concerning Abu Talib's true faith, and feel regret about the groundless

accusations made by some writers for political reasons against the true believer of Quraysh, the Prophet of God's uncle and

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۱- Khazanah al-Adab al-Baghdadi, vol. ۱, p. ۲۶۱; Tarikh Ibn Kathir, vol. ۳, p. ۴۲; Ibn Abi'l-Hadid, Sharh Nahj al-Balaghah (۲nd Edition) vol. ۱۴, p. ۵۵; Fath al-Barri, vol. ۷, pp. ۱۵۳-۱۵۵; Al-Isabah (Egypt, ۱۳۵۸ AH), vol. ۴, p. ۱۱۶; Diwan Abi Talib, p. ۱۲.

۲- Ibn Abi'l-Hadid, Sharh Nahj al-Balaghah (۲nd Edition) vol. ۱۴, p. ۷۸; Diwan Abi Talib, p. ۷۵.

۳- Ibn Shahr Ashub Mazandarani, Mutashabihat al-Qur'an, on the commentary of Surah al-Hajj, under the verse, waliyansurann Allah min yansuruh.

.great defender of the religion in the difficult conditions of the early period of Islam

Abu Talib's behavior toward the Prophet (S) is indicative of his faith .۲

All renowned Muslim historians mention Abu Talib's self-sacrifice to defend the .Messenger of Allah (S) as an indicative sign of his firm faith

With the aim of protecting Islam and guarding the Prophet (S), Abu Talib preferred remaining with the Messenger of Allah (S) in isolation for three years of life in the Valley of Abu Talib {Sha'b Abu Talib} to being the head of the Quraysh. He remained with the Prophet (S) till the termination of the economic (and social) boycott against (the Muslims, enduring all kinds of tribulations and intolerable circumstances.(۱

In addition to this, Abu Talib urged his own beloved son, 'Ali ('a), to always accompany and assist the Messenger of Allah (S), asking him to attend to the Prophet (S) in the .pressing circumstances of the early period of Islam

In his Sharh Nahj al-Balaghah, Ibn Abi'l-Hadid al-Mu'tazili narrates that Abu Talib said to his son, 'Ali ('a): "The Messenger of Allah invites you to nothing but goodness. So, be (always at his side."(۲

It is clear that Abu Talib's service to the Prophet (S) and his sincere self-sacrifice in .defending the holy sanctity of Islam confirm the idea of Abu Talib's faith

For this reason, the great Muslim scholar, Ibn Abi'l-Hadid refers in his verses to Abu Talib's major role in protecting and guarding the Messenger of Allah (S) and his pure :creed, and says

ولولا أبو طالب وابنه لما مثل الدين شخصاً

For more information, see Sirah al-Halabi (Egypt), vol. ۱, p. ۱۳۴; Tarikh al-Khamis - ۱ (Beirut), vol. ۱, pp. ۲۵۳-۲۵۴; Sirah Ibn Hisham (Beirut), vol. ۱, p. ۱۸۹; Ibn Abi'l-Hadid, Sharh Nahj al-Balaghah (۲nd Edition), vol. ۱۴, p. ۵۲; Tarikh al-Ya'qubi (Najaf), the

beginning of vol. ۲; Al-Isabah (Egypt), vol. ۴, p. ۱۱۵; At-Tabaqat al-Kubra (Beirut, ۱۳۸۰ AH) vol. ۱, p. ۱۱۹.

۲- Ibn Abi'l-Hadid, Sharh Nahj al-Balaghah (۲nd Edition), vol. ۱۴, ۵۳.

فقاما

فذاک مکه وأوى حامی وهذا بیثرب جسّ الحماما

وما ضرّ مجد أبی طالب جهول أو لغى أو بصثر تعامى

Had it not been for Abu Talib and his son, the religion (of Islam) would have never been established.

One (Abu Talib) gave refuge and protection to him (Prophet) and the other (his son 'Ali) put himself in the whirlpool of death in Yathrib.(۱)

The splendor of Abu Talib will not be undermined by a nonsense-talking ignorant or an informed one who is unwilling to see the truth.(۲)

۳. Abu Talib's will and testament is a clear testimony to his true faith

Renowned historians of the Muslim world such as Al-Halabi ash-Shafi'i in his Sirah, and Muhammad ad-Diyar al-Bakri in Tarikh al-Khamis, mentions Abu Talib in which he calls upon his people to assist the Messenger of Allah (S):

یا معشر قریش کونوا له ولاه ولحزبه حماه ، والله لا یسلک أحد منکم سبیله إلا رشد ولا یأخذ أحد بهدیه إلا سعد ، ولو کان لنفسی مده ولأجلی تأخر لکففت عنه والهزائز لدفعت عنه الدواهی ثم هلک؟

O my kinsmen! Be his friends and the supporters of his party. By Allah! Whoever follows him becomes prosperous. If death would delay, I would have warded off all the dangers that come up against him. (Then, he made his last breath.)(۳)

۴. The Messenger of Allah's love and affection to Abu Talib testifies to the latter's faith

On various occasions, the Messenger of Allah (S) praised his uncle Abu Talib and expressed his love and affection to him, of which we shall cite two instances:

a. A group of historians have narrated that the Holy Prophet (S) has said to 'Aqil ibn Abi Talib:

"إنی أحبک حبین حباً لقرابتک ومنی

۱- Yathrib: the former name of the town which was renamed Madinah an-Nabi {City of the Prophet} after Prophet Muhammad's (S) migration {hijrah} there. It is now briefly called Madinah (Medina). {Trans.}

۲- Ibn Abi'l-Hadid, Sharh Nahj al-Balaghah (۲nd Edition), vol. ۱۴, p. ۸۴.

۳- Tarikh al-Khamis (Beirut), vol. ۱, pp. ۳۰۰-۳۰۱; Sirah al-Halabi (Egypt), vol. ۱, p. ۳۹۱.

حبا لما كنت أعلم من حب عمی إياك."

Indeed, I love you for two reasons: the first is your kinship to me and the second is“ (that which I know of the love of my uncle (Abu Talib) to you.”(۱)

b. Also, Halabi narrates in his Sirah that the Messenger of Allah (S) has said in praise of :his uncle Abu Talib

"ما نالت قريش منّی شيئا أكرهه أی اشد الكراهه حتی مات أبو طالب."

Throughout Abu Talib’s life, the Quraysh {infidels} had not caused me serious“ (trouble.”(۲)

It is evident that the love and great respect of the Holy Prophet (S) for Abu Talib is a clear indication of the latter’s sincere faith; for, the Messenger of Allah (S), abiding by the Qur’anic verses, loves the believers and is hard against the infidels and idolaters. :The Glorious Qur’an states in this regard

"محمد رسول الله والذين معه أشداء على الكفار رحماء بينهم."

Muhammad, the Apostle of Allah, and those who are with him are hard against the“ (faithless and merciful among themselves.”(۳)

:And it also states

(لا تَجِدُ قَوْمًا يُؤْمِنُونَ بِاللَّهِ وَالْيَوْمِ الْآخِرِ يُوَادُّونَ مَنْ حَادَّ اللَّهَ وَرَسُولَهُ وَلَوْ كَانُوا آبَاءهُمْ أَوْ أَبْنَاءهُمْ أَوْ إِخْوَانَهُمْ أَوْ عَشِيرَتَهُمْ أُوْلَئِكَ كَتَبَ فِی قُلُوبِهِمُ الْإِيمَانَ)

You will not find a people believing in Allah and the Last Day endearing those who“ oppose Allah and His Apostle even though they were their own parents, or children, or (brothers, or kinsfolk. {For} such, He has written faith into their hearts.”(۴)

Taking into account the quoted verses and comparing them with the Holy

۱- Tarikh al-Khamis (Beirut), vol. ۱, p. ۱۶۳; Al-Isti‘ab, vol. ۲, p. ۵۰۹.

۲- Sirah al-Halabi (Egypt), vol. ۱, p. ۳۹۱.

۳- Surah al-Fath ۴۸:۲۹.

۴- Surah al-Mujadilah ۵۸:۲۲.

Prophet's (S) affection and exceptional respect toward Abu Talib shown on various occasions, no doubt will remain concerning the fact that Abu Talib had strong faith in God and the Prophet (S).

5. The companions of the Messenger of Allah's testimony to Abu Talib's true faith

A group of the Companions of the Prophet (S) have testified to the sincere faith of Abu Talib. Below are some accounts:

a. Once, an ignorant person made unfair accusation against Abu Talib in the presence of the Commander of the Faithful 'Ali ('a). So, Imam 'Ali ('a) to him with a sign of anger on his face said:

"مه ، فضّ الله فاك ، والذی بعث محمداً بالحقّ نبیاً لو شفع أبی فی کل مذنب علی وجه الأرض لشفعه الله."

Keep silent! May God disfigure your mouth! By the One Who sent Muhammad with the truth to be a prophet! If my father intercedes for every sinner on the earth, Allah will accept his intercession.(1)

And he ('a) also says elsewhere:

"کان الله وأبو طالب عبد مناف بن عبد المطلب مؤمناً مسلماً یکتم إیمانه مخافه علی هاشم بی أن تنابذها قریش."

By Allah! Abu Talib 'Abd Manaf ibn 'Abd al-Muttalib was a true believer and Muslim. He used to hide his faith before the Quraysh {infidels} lest they should be hostile to the Banu Hashim.(2)

These words of Imam 'Ali ('a) not only confirm Abu Talib's firm faith but also place him in the rank of awliya' who can intercede on behalf of others by a divine decree.

b. Abu Dharr al-Ghaffari thus says about Abu Talib:

والله الذی لا إله إلا هو ما مات أبوطالب رضی

1- Al-Hujjah, p. ۲۴.

٢- Ibid.

على عنه حتى أسلم.

By Allah other than Whom there is no god! Abu Talib (may Allah be pleased with him)"
(did not depart this life without having accepted Islam."(١

c. It has also been narrated and confirmed by many chains of transmission that
:'Abbas ibn 'Abd al-Muttalib and Abubakr ibn Abu Qahafah thus said

"إن أبا طالب ما مات حتى قال: لا إله إلا الله محمد رسول الله."

٧Surely, Abu Talib did not depart this life without having uttered, "There is no god but Allah and Muhammad is the Messenger of Allah" {La ilaha illallah, Muhammadan
(rasulullah}.(٢

(Abu Talib in the view of the Ahl al-Bayt ('a .۶

All the Imams from the Ahl al-Bayt ('a) have emphasized Abu Talib's firm faith, and on various occasions, they defended this self-sacrificing helper of the Holy Prophet (S).
:We shall mentoin only two examples in this regard

:a. Imam al-Baqir ('a) says

لو وضع ايمان أبى طالب فى كفّه وميزان إيمان هذا الخلق فى الكفّه الأخرى لرجّح إيمانه."

If the faith of Abu Talib is placed in one pan of a scale and the faith of this creation in"
(the other pan, his faith will tip the scale in his favor."(٣

:(b. Imam as-Sadiq ('a) narrates from the Messenger of Allah (S

"إن أصحاب الكهف أسروا الإيمان وأظهروا الكفر فأتاهم الله أجرهم مرتين ، وإن أباطالب أسرّ الإيمان وأظهر الشرک فأتاه الله أجره مرّتين."

Verily, the Companions of the Cave {Ashab al-Kahf} hid their faith (on account of some expediency) and pretended to be infidels; so, Allah gave them double reward.
Abu Talib also concealed his faith and (due to

۱- Ibn Abi'l-Hadid, Sharh Nahj al-Balaghah (۲nd Edition), vol. ۱۴, p. ۷۱.

۲- Al-Ghadir (Beirut, ۱۳۷۸ AH), vol. ۷, p. ۳۹۸, quoting Tafsir al-Waqi'.

۳- Ibn Abi'l-Hadid, Sharh Nahj al-Balaghah (۲nd Edition), vol. ۱۴, p. ۶۸; Al-Hujjah, p. ۱۸.

(certain expediency) feigned polytheism; so, Allah granted him double reward.[1]

From the set of the stated proofs, we realize that Abu Talib enjoys the following praiseworthy qualities:

١. Staunch faith in God and the Holy Prophet (S);

٢. Devotion to help and protect the Messenger of Allah (S) and self-sacrifice in the path of Islam;

٣. The Holy Prophet's (S) unique love for him; and

۴. The privilege of intercession with God.

This establishes the idea that the repulsive accusations made against him is groundless.

From this discussion, two facts have been brought to light:

١. The faith of Abu Talib is acknowledged by the Messenger of Allah (S), the Companions of the Prophet (S), the Commander of the Faithful ('a), and the Imams from the Ahl al-Bayt ('a).

٢. The unfair accusations made against Abu Talib are unfounded and baseless, and they were incited for political reasons by a number of Umayyad and 'Abbasid caliphs, who always showed enmity toward the Ahl al-Bayt and the offspring of Abu Talib.

Now, it is appropriate to examine the most apparent fabrication intended to besmirch the personality of that persistent helper of the Prophet (S), and by considering the tradition known as the Hadith ad-Duhdah, the noble verses of the Qur'an, the indisputable Sunnah of the Prophet (S), and sound perception, we will prove the groundlessness of these accusations.

A review of Hadith ad-Duhdah

Relying on such narrators like Sufyan ibn Sa'id ath-Thawri, 'Abd al-Malik ibn 'Umayr, 'Abd al-'Aziz ibn Muhammad ad-Darawardi, and Layth ibn Sa'd, some authors (and

compilers) like Bukhari and Muslim attribute

p: ۱۵۰

Ibn Abi'l-Hadid, Sharh Nahj al-Balaghah (۲nd Edition), vol. ۱۴, p. ۷۰; Al-Hujjah, pp. ۱۷, -۱
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the following two statements to the Holy Prophet (S):

a.

"وجدته فی غمرات من النار فاخرجته إلى ضحضاح لعله تنفعه شفاعتی یوم القیامه فیجعل فی ضحضاح من النار یبلغ کعبیه یغلی منه دماغه."

"He is in a shallow place of Fire {duhdah}.[1] But had it not been for me he would have been in the lowest part of the Fire."[2]

b.

"Perhaps my intercession will be helpful to him on the Day of Resurrection so that he may be put in a shallow fire reaching only up to his ankles. His brain will boil from it."[3]

Although the aforementioned set of traditions and clear proofs which testify to Abu Talib's faith prove the groundlessness of this grave calumny and libel of Hadith ad-Duhdah, we shall discuss this hadith and concentrate on two aspects in it:

1. The groundlessness of its chain of transmission, and

2. The discordance of its contents with the Book of Allah and the Sunnah of the Prophet (S).

The groundlessness of the chain of transmission of Hadith ad-Duhdah

As it has been stated earlier, the narrators of Hadith ad-Duhdah are Sufyan ibn Sa'id ath-Thawri, 'Abd al-Malik ibn 'Umayr, 'Abd al-'Aziz ibn Muhammad ad-Darawardi, and Layth ibn Sa'd.

Now, we will cite some statements of Sunni scholars of 'ilm ar-rijal in order to have a clear idea of the personal records of these narrators:

a. Sufyan ibn Sa'id ath-Thawri

Abu 'Abd Allah Muhammad ibn Ahmad 'Uthman adh-Dhahabi, a renowned Sunni scholar of 'ilm ar-rijal, says regarding Sufyan:

"كان يدلّس عن الضعفاء."

"He used to narrate fabricated hadiths from weak narrators."(۴)

This statement confirms that Sufyan ath-Thawri's narrations are deceitful

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۱- Duhdah, literally "a shallow spot", refers to a pit whose depth is less than a man's height.

۲- Sahih al-Bukhari (Egypt), vol. ۸, "Kitab al-Adab," "Bab Kuniyyat al-Mushrik," p. ۴۶. {Trans. Muhammad Muhsin Khan (trans.), Sahih al-Bukhari (English Translation), vol. ۸, book ۷۳, hadith ۲۲۷.}

۳- Ibid., vol. ۵, "Abwab Manaqib," "Bab Qisat Abi Talib," p. ۵۲. {Trans. Muhammad Muhsin Khan (trans.), Sahih al-Bukhari (English Translation), vol. ۵, book ۵۸, hadith ۲۲۴.}

۴- Adh-Dhahabi, Mizan al-I'tidal (Beirut, ۱۳۸۲ AH), vol. ۲, p. ۱۶۹.

and related by weak or unknown narrators. Consequently, his hadiths are void of all .credibility

b. ‘Abd al-Malik ibn ‘Umayr

:Referring to Ibn ‘Umayr, adh-Dhahabi says

طال عمره وساء حفظه قال أبو حاتم: ليس يحافظ تغيّر حفظه. وقال أحمج ضعيف: يخلط وقال بن معين مخلط وقال ابن خراش: كان شعبه لا يرضاه وذكر الكوسج عن أحمد أنه ضعفه جداً.

He has grown old and his memory became defective. Abu Hatam says: “He is unable to memorize hadiths and his memory changed.” Ahmad ibn Hanbal says: “‘Abd al-Malik ibn al-‘Umayr is weak and makes mistakes (that is, he narrates fabricated traditions).” Ibn Mu‘in says: “He mixes false hadiths with authentic {sahih} ones.” Ibn Kharash says: “Shu‘bah was not pleased with him.” Kawsaj says that Ahmad ibn (Hanbal has enormously weakened ‘Abd al-Malik ibn ‘Umayr.”(١)

:We understand from these statements that ‘Abd al-Malik ibn al-‘Umayr

١. has weak memory and is forgetful;

٢. is, according to ‘ilm ar-rijal, “weak”; a term referred to a person whose traditions ;cannot be trusted

٣. makes a lot of mistakes; and

۴. is mukhlit, i.e. he mixes false traditions with authentic {sahih} ones.

It is evident that detecting any of the mentioned shortcomings can contribute to the groundlessness of the hadiths of ‘Abd al-Malik ibn ‘Umayr, in which all these .weaknesses are detected

c. ‘Abd al-‘Aziz ibn Muhammad ad-Darawardi

Sunni scholars of ‘ilm ar-rijal regard ad-Darawardi as a forgetful person whose .memory is so weak that his traditions cannot be relied on

:Ahmad ibn Hanbal says about ad-Darawardi

"إذا حدّث من حفظه جاء ببواطيل."

,When he narrated hadiths from memory“

.Ibid., p. ۶۶۰ -۱

he presented unfounded and irrelevant statements."(1)

Also, Abu Hatam says about him:

"لا يحتجّ به."

"One cannot rely on him."(2)

Abu Zura'ah describes him as "الحفظ سيّئ" {sayya'u'l-hifz}, i.e. a person who has poor memory.(3)

d. Layth ibn Sa'd

When we study the Sunni books on 'ilm ar-rijal, we find that all the narrators whose name is "Layth" are either unknown or weak whose narrations are not trusted.(4)

Layth ibn Sa'd is one of the weak and heedless narrators who was nonchalant about what to hear and what to narrate.

Yahya ibn Mu'in says about him:

"إنه كان يتساهل فى الشيوخ والسماع."

"He was not careful as to whom he narrated from or to the kind of hadith he heard."(5)

Nabati also regards Layth as a weak narrator, and mentions his name in his book, At-Tadhlil 'ala'l-Kamil, in which he mentions the name of weak narrators only.(6)

From what have been stated so far, it is evident that the principal narrators of Hadith ad-Duhdah are very weak and their hadiths are not reliable.

The disagreement between the contents of Hadith ad-Duhdah, and the Book of Allah and the Sunnah of the Prophet (S)

In the aforementioned hadith, it is assumed that the Messenger of Allah (S) will transfer Abu Talib from the lowest part of the Fire to a shallow place in it, and in doing so, the alleged punishment for him will be mitigated; or, that the Prophet (S) wishes to

.intercede for him on the Day of Resurrection

This is while the Glorious Qur’an and the Sunnah of the Holy Prophet (S) acknowledge that the mitigation of punishment and intercession of the Prophet (S) can be granted only to the

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.Ibid., p. ۶۳۴ -۱

.Ibid -۲

.Ibid -۳

.Ibid., vol. ۳, pp. ۴۲۰-۴۲۳ -۴

.Ibid., p. ۴۲۳ -۵

.Shaykh al-Abtah, p. ۷۵; Mizan al-I‘tidal, vol. ۳, p. ۴۲۳ -۶

faithful and Muslims. Therefore, if Abu Talib had been an infidel, the Prophet would never have been able to minimize the chastisement or interceded for him.

This confirms that the contents of Hadith ad-Duhdah—based on the assumption that Abu Talib is an infidel—are not reliable.

Now, we shall examine this question and introduce clear proofs from the Book of Allah and the Sunnah of the Holy Prophet (S):

a. The Holy Qur'an thus says:

(وَالَّذِينَ كَفَرُوا لَهُمْ نَارُ جَهَنَّمَ لَا يُقْضَى عَلَيْهِمْ فَيَمُوتُوا وَلَا يُخَفَّفُ عَنْهُم مِّنْ عَذَابِهَا كَذَلِكَ نَجْزِي كُلَّ كَفُورٍ)

"As for the faithless there is for them the fire of hell: they will neither be done away with so that they may die, nor shall its punishment be lightened for them. Thus do We requite every ingrate"(1)

b. The Sunnah of the Prophet (S) also negates intercession for infidels. Abu Dharr al-Ghaffari has thus narrated from the Messenger of Allah (S):

"أعطيت الشفاعه وهى نائله من أمتى من لا يشرک بالله شيئاً."

"My intercession is granted to those of my ummah who do not associate others with Allah."

Therefore, the content of the Hadith ad-Duhdah, based on the assumption that Abu Talib was an infidel, is baseless and unfounded, as well as contradictory to the Book (of Allah) and the Sunnah.

Conclusion

In the light of what have been stated so far, it is clear that the Hadith ad-Duhdah is devoid of any credibility both in regard to its chain of transmission and its content, and so, it cannot be relied.

As such, the most formidable

۱- ۳۵:۳۶ (Surah al-Fatir (or, al-Mala’ikah.

fortress in which some seek asylum for besmirching the sincere faith of Abu Talib has crumbled, and the radiant face of the believer of the Quraysh and the Prophet's persistent helper will continue to shine forever.

Question ٣٠ : Do the Shi'ah think that Jibra'il (Archangel Gabriel) has committed treachery when he conveyed the message {risalah} to Muhammad instead of 'Ali ibn Abi Talib?

point

Reply: Before proving the groundlessness of this loathsome accusation made against the Shi'ah by some ignorant or spiteful people, it is appropriate to trace its origin.

The origin of this accusation

The noble verses of the Qur'an and some relevant hadiths show that Jews were of the opinion that Jibra'il ('a) has committed treachery while conveying the message {risalah} claiming that God had ordered him to entrust the prophethood {nubuwwah} to the progeny of Isra'il (Ya'qub or Jacob) from the line of Ishaq (Isaac), but he did not comply with that divine order by entrusting it to the offspring of Isma'il (Ishmael)!

Thus, a group of Jews regard Jibra'il ('a) as an enemy(١) and assume that "The truthful {al-amin} (Jibra'il) has betrayed!" Therefore, in reproaching them and proving the groundlessness of their claim, the Qur'an refers to Jibra'il ('a) in the verse below as truthful {al-amin} and honest angel:

نزل به الروح الأمين على قلبك لتكون من المنذرين.

"{It (Qur'an) was} brought down by the Trustworthy Spirit, upon your heart, so that you may be one of the warners."(٢)

In another verse, the Qur'an states:

قُلْ مَنْ كانَ عَدُوًّا لِجِبْرِيلَ فَإِنَّهُ نَزَّلَهُ عَلى قَلْبِكَ بِإِذْنِ اللّهِ

"Say, 'Whoever is an enemy of Gabriel {should know that} it is he who has brought it down on your heart with the will of Allah."(٣)

From the quoted

p: ۱۵۵

۱- Al-Fakhr ar-Razi (Egypt, ۱۳۰۸ AH), vol. ۱, p. pp. ۴۳۶-۴۳۷.

۲- Surah ash-Shu'ara' ۲۶:۱۹۳-۱۹۴.

۳- Surah al-Baqarah ۲:۹۷.

verses and their commentaries, we realize that a group of Jews were hostile to Jibra'il ('a) for some reasons, branding him as the "angel of tribulation" {mala'ikah al-'adhab} .{and accusing him of treachery in conveying the message {risalah

Therefore, the slogan, "The truthful (Jibra'il) has betrayed" originates from the superstitions of the Jews. Some ignorant writers who have ancient enmity toward the .Shi'ah make use of the Jews' statement to dastardly attribute it to the Shi'ah

Prophethood {nubuwwah} from the Shi'ah viewpoint

Following the Book (the Qur'an) and the Sunnah, and relying on the explicit traditions of the Prophet's Ahl al-Bayt ('a), the Shi'ah not only consider Muhammad ibn 'Abd Allah (S) as a prophet in truth appointed by God as a universal messenger, but also regard him as the Seal of the Prophets {khatam al-anbiya'} and the greatest divine .envoy

Ali ibn Abi Talib ('a), the great leader who is followed by the Shi'ah testifies to this' :truth in these eloquent words

"وأشهد أن لا إله إلا الله وحده لا شريك له وأشهد أن محمد عبده ورسوله خاتم النبيّين حجه الله على العالمين."

And I bear witness that there is no god but Allah, the One and Only, Who has no partner, and I bear witness that Muhammad is His servant and Messenger, the Seal (of the Prophets and the Proof of Allah to the worlds.(١

:Imam as-Sadiq ('a) also says

"لم يبعث الله عز وجل من العرب إلا خمسه أنبياء: هوداً وصالحاً وإسماعيل وشعيب ومحمد خاتم النبيّين."

From among the Arabs, God appointed only five prophets: Hud, Salih, Isma'il," Shu'ayb, and Muhammad

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Nahj as-Sa'adah (Beirut), vol. ١, p. ١٨٨; Al-Kafi (Tehran, ٢nd Edition, ١٣٨٩ AH), vol. ٨, p. -١ .۶٧

(as the Seal of the Prophets (S)."(۱

This noble hadith which proves the groundlessness of this repulsive accusation against the Shi'ah refers to Hadrat(۲) Muhammad ibn 'Abd Allah (S) as the last and (final Prophet of God.(۳

Accordingly, the Shi'ah all over the world think that Jibra'il ('a) was truthful and honest in conveying the message, Muhammad ibn 'Abd Allah (S) is the Prophet in truth and the last and final Messenger of Allah, and 'Ali ibn Abi Talib ('a) is the Prophet's .successor and executor of his will

Here, it is appropriate to quote a tradition on whose authenticity all the Sunnis and the Shi'ah agree and which can be found in their reliable books. In this tradition known as the Hadith al-Manzilah, after announcing his being the Seal of the Prophets, the Holy Prophet ('a) introduces 'Ali ibn Abi Talib ('a) as his successor and the executor of his :will when he says to him

أما ترضى أن تكون منّى بمنزله هارون من موسى إلا أنه لا نبيّ بعدى؟

Are you not satisfied that you are to me as Harun (Aaron) is to Musa (Moses) except" (that there shall be no prophet after me?"(۴

This tradition whose chain of transmission is approved by great scholars of hadith {muhaddithun}—both Sunni and Shi'ah—is a clear testimony to the soundness of the :Shi'ah's view on the following

۱. Muhammad ibn 'Abd Allah (S) is the most beloved prophet of God and the seal of the prophets who by the decree of God was sent as the final and

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۱- Bihar al-Anwar (Beirut, ۲nd Edition, ۱۴۰۳ AH), vol. ۱۱, p. ۴۲.

۲- Hadrat: The Arabic word Hadrat is used as a respectful form of address. {Trans.}

۳ - For more information on the abundant hadiths indicating the Shi'ah's view concerning the finality of propethood of the Holy Prophet (S), see Prof. Ja'far

.Subhani's Mafahim al-Qur'an

This hadith can be found in many references, some of which are the following: - ۴ Sahih al-Bukhari (Egypt), vol. ۶, "Bab Ghazwah at-Tabuk," p. ۳; Sahih Muslim (Egypt), vol. ۷, "Bab Fada'il 'Ali ibn Abi Talib," p. ۱۲۰; Sunan Ibn Majah (Egypt), vol. ۱, "Fada'il Ashab an-Nabi," p. ۵۵; Mustadrak al-Hakim (Beirut), vol. ۳, p. ۱۰۹; Musnad Ahmad ibn Hanbal, vol. ۱, pp. ۱۷۰, ۱۷۷, ۱۷۹, ۱۸۲, ۱۸۴-۱۸۵; vol. ۳, p. ۳۲; Sahih Tirmidhi (Beirut), vol. ۵, "Bab Manaqib 'Ali ibn Abi Talib," p. ۲۱; Ibn Maghazali, Al-Manaqib (Beirut, ۱۴۰۳ AH), p. ۲۷; Bihar al-Anwar (Beirut, ۲nd Edition, ۱۴۳ AH), vol. ۳۷, p. ۲۵۴; Shaykh as-Saduq, Ma'ani al-Akhbar (Beirut, ۱۳۹۹ AH), p. ۷۴; Kanz al-Fawa'id (Beirut ۱۴۰۵ AH), vol. ۲, p. ۱۶۸.

.universal messenger after whom no prophet will come

Ali ibn Abi Talib ('a) is the Prophet's successor and executor of his will, and the ' .٢
.caliph of the Muslims after him

?{Question ٣١: What is the criterion of taqiyyah {dissimulation

point

Reply: Taqiyyah means concealing one's conviction and faith from the enemies to avoid worldly, spiritual or religious harms, and it is one of the religious obligations of .every Muslim on which the Holy Qur'an emphasizes

Taqiyyah from the Qur'anic viewpoint

The Glorious Qur'an has referred to this obligation in many verses. Here are some of :them

(لاَّ يَتَّخِذِ الْمُؤْمِنُونَ الْكَافِرِينَ أَوْلِيَاء مِن دُوْنِ الْمُؤْمِنِينَ وَمَن يَفْعَلْ ذَلِكَ فَلَيْسَ مِنَ اللّهِ فِي شَيْءٍ إِلاَّ أَن تَتَّقُواْ مِنْهُمْ تُقَاةً)

The faithful should not take the faithless for allies instead of the faithful, and" whoever does that Allah will have nothing to do with him, except when you are wary (of them out of caution."(١

This verse vividly testifies to the fact that friendship with the infidels is not permissible. But, in case of dissimulation {taqiyyah}, i.e. when one intends to save his life or parry dangers, then outward friendship and concordance with them is .permissible

(مَن كَفَرَ بِاللّهِ مِن بَعْدِ إيمَانِهِ إِلاَّ مَنْ أُكْرِهَ وَقَلْبُهُ مُطْمَئِنٌّ بِالإِيمَانِ وَلَـكِن مَّن شَرَحَ بِالْكُفْرِ صَدْرًا فَعَلَيْهِمْ غَضَبٌ مِّنَ اللّهِ وَلَهُمْ عَذَابٌ عَظِيمٌ)

Whoever renounces faith in Allah after {affirming} his faith—barring someone who is" compelled while his heart is at rest in faith—but those who open up their breasts to (unfaith, upon such shall be Allah's wrath, and there is a great punishment for them."(٢

Regarding the circumstances surrounding the revelation

۱- ۳:۲۸ Surah Al ‘Imran.

۲- ۱۶:۱۰۶ Surah an-Nahl.

:of this verse, the exegetes {mufassirun} thus say

One day, ‘Ammar ibn Yasir, his father and his mother were captured by the enemies and the infidels asked them to renounce Islam and acknowledge disbelief {kufr} and polytheism {shirk}. All those who were with ‘Ammar bore witness to the Oneness of .(God and the prophethood of the Holy Prophet (S

Therefore, some of them attained martyrdom while others were tortured by the enemies. In order to avoid the enemies’ torture, ‘Ammar uttered what the infidels .wanted him to utter, and so, he was freed

When he met the Messenger of Allah (S) he was very regretful and dejected for what he had said. So, the Holy Prophet (S) comforted him and then the aforementioned (verse was revealed.(۱

From this verse and statements of exegetes, it becomes clear that hiding one’s inner conviction for the sake of saving his life and avoiding material and non-material .harms was practiced during the time of the Prophet (S) and so it is acceptable in Islam

Taqiyyah from the Shi‘ah viewpoint

Because the despotic Umayyad and ‘Abbasid governments throughout history were inimical to the Shi‘ah and resolved to eliminate them,(۲) the Shi‘ah used taqiyyah as per Qur’anic injunctions by hiding their true beliefs. In doing so, they saved their lives .as well as the lives of their Muslim brethren under those critical circumstances

It is clear that with an atmosphere full of despotism and strangulation the Shi‘ah had no other way to protect themselves against the storm of oppression that was threatening their lives than using

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۱- .See Jalal ad-Din as-Suyuti, Ad-Durr al-Manthur (Beirut), vol. ۴, p. ۱۳۱

۲- For more information on the merciless killing of the Shi‘ah perpetrated by the Umayyad and ‘Abbasid caliphs, see Abu’l-Faraj al-Isfahani, Maqatil at-Talibiyyin;

‘Allamah Amini, Shuhada’ al-Fadilah; Muhammad Jawad Mughniyyah, Ash-Shi‘ah wa’l-Hakimun.

taqiyyah. As such, if tyrant kings and their agents had not been inimical to the Shi'ah and if they had not taken as the main agenda of their governments the brutal carnage of the Shi'ah, there would have been no reason for the Shi'ah's resorting to taqiyyah.

It is necessary to note that taqiyyah is not practiced only by the Shi'ah. In fact, other Muslims also make use of the shield of taqiyyah vis-à-vis such murderous enemies who show hostility to the Muslims of all schools of thought like the Kharijites {khawarij} and oppressive governments that resort to all unlawful ways. When they see that they cannot confront their enemies, Muslims conceal their inner beliefs in order to save their lives.

On this basis, if all the members of Muslim community have mutual understanding and live in unity and cooperation, there will be no ground for taqiyyah among the Muslims.

Conclusion

From what have been stated so far, we can draw the following conclusions:

١. Taqiyyah has its root in the Qur'an and in the conduct of the Prophet's Companions, and the Prophet's (S) approval of it is a vivid testimony to its existence and permissibility during the early period of Islam.

٢. The motive behind the Shi'ah's use of taqiyyah was to escape the brutal killing and the storms of tyranny and oppression that were intended to eradicate this school of thought.

٣. Taqiyyah is not practiced only by the Shi'ah; in fact, other Muslim groups also resort to it.

۴. The aim of using

taqiyyah is not only the abandonment of and concealing Islamic beliefs from polytheists; rather, the criterion of taqiyyah which is intended to ensure the Muslims' safety is more general, and hiding one's inner beliefs vis-à-vis any murderous enemy, either because one lacks the ability to confront or because the conditions for .resistance are not available is an indispensable affair

If there is good understanding between all the members of Muslim community, .۵ .there will exist no ground for taqiyyah among the Muslims

Question ۳۲ : Why is the Ja'fari school of thought {madhhab} stipulated in the ?Constitution of the Islamic Republic of Iran as the official madhhab of the country

point

Reply: No doubt, the Constitution of the Islamic Republic of Iran shows respect to all Muslim schools of thought, but the Muslim schools of jurisprudence {madhahib or madhhabs} such as Ja'fari, Maliki, Shafi'i, Hanbali, Hanafi, etc. are neither identical nor concordant in their attitudes toward the individual and social duties and so there .are many differences among them

Also, while laying down laws and enacting regulations for a society, the concordance .and harmony of the said regulations seem to be indispensable

Therefore, only one Muslim school of thought should be recognized as the source for enacting the social regulations of a certain country because in case of relying on various sources of legislation, the achievement of cohesive and systematic .regulations will be impossible

Therefore, one of the Muslim schools of jurisprudence that has correct standards should be recognized as the source for condifying social laws and regulations and thus prevent any possible chaos and discord in the codification of the laws of country and pave the ground for the

formulation of a set of regulations in legal, social and other fields.

The criterion for selecting the Ja‘fari madhhab

The other question which is posed here is: What is the criterion for recognizing the Ja‘fari madhhab from among the Muslim schools of jurisprudence as the source for codifying the laws and regulations of the country?

The answer is clear and that is because the vast majority of the Iranians are Muslims who believe in the Ja‘fari school of jurisprudence and think it can define their individual and social duties. As such, it is clear that declaring the Ja‘fari madhhab to be the official madhhab of the country as stated in the Constitution of the Islamic Republic of Iran is not unusual and it is congruent with all logical and legal standards.

The status of the other Muslim schools of thought and the respect shown to them

The Constitution of the Islamic Republic of Iran which recognizes the Ja‘fari madhhab as the official madhhab, respects other madhahib such as Shafi‘i, Hanbali, Hanafi, Maliki, and Zaydi. As a matter of fact, the followers of these madhahib can follow the fiqh of their respective madhahib in:

۱. The performance of religious rites;

۲. Religious training and education;

۳. Carrying out personal activities; and

۴. Specific religious activities such as marriage, divorce, inheritance, last will and testament, etc.

In addition to this, in the region where the majority of the inhabitants belong to any of the aforementioned madhahib, the local regulations prescribed by local councils are compatible with that particular madhhab and the rights of followers of other madhahib are also observed.

In order to elaborate on this issue, we cite Article ۱۲,

:Chapter ١ of the Constitution of the Islamic Republic of Iran

The official religion of Iran is Islam while the official madhhab is Shi'ah Ithna 'Ashari (Twelver Shi'ah), and this principle is unalterable and the other Islamic schools of thought such as Hanafi, Shafi'i, Maliki, Hanbali, and Zaydi are completely respected and the followers of these madhahib are free to follow their madhahib in such areas like religious rites, religious training and education, personal affairs like marriage, divorce, inheritance, and last will and testament, or in relevant legal cases. In every region where the followers of any of these madhahib are in majority, the local regulations local councils codify are to be compatible with that particular madhhab .and the rights of followers of other madhahib be preserved

This article in the Constitution of the Islamic Republic of Iran is a clear testimony to its .respect for all Islamic schools of thought

?Question ٣٣ : Do the Shi'ah regard witr prayer as obligatory

Reply: Witr prayer is part of the supererogatory night prayers and it is one of the recommended {mustahabb} works which the Muslims who follow the Messenger of Allah (S) perform, but the Shi'ah jurists {fuqaha} who rely on the Book of Allah and the Prophet's Sunnah say that the witr prayer is one of the things which are incumbent on .(no one except the Holy Prophet (S

In his book, Tadhkirah al-Fuqaha, 'Allamah al-Hilli enumerates about ٧٠ salient :features of the Prophet (S) and at the beginning of his statement, he thus says

فأما الواجبات عليه دون غيره من أمّته أمور أ:

السّواك ب: الوتر ج: الأضـحيه. روى عنه صـلى الله عليه وأله وسـلم أنه قال: ثلاث كتب عليّ ولم تكتب عليكم: السواك والوتر والأضحيه.

As for the things which are incumbent only upon him (S) and not upon his ummah, they are: the use of tooth-stick {miswak}, witr prayer, and offering sacrifice {adhiyah}. He (S) is reported to have said: "Three things were made incumbent upon me but not you: the use of tooth-stick {miswak}, witr prayer and offering sacrifice."(۱)

Consequently, according to the Shi'ah witr prayer is obligatory {wajib} upon the Holy Prophet (S) and it is recommended {mustahabb} upon the other Muslims.

Question ۳۴: Is the belief that great divine people {awliya'} have supernatural power tantamount to polytheism {shirk}?

point

Reply: It is clear that when a person wants someone to do something for him or her, the former thinks that the latter is capable of doing it and this capability takes two forms:

۱. This capability may be of material and natural forces as in the case of asking somebody to give us a glass of water.

۲. Or, it may be a hidden force which exists beyond the material and natural realm as in the case of the pious servant of God, 'Isa ibn Maryam (Jesus the son of Mary) ('a) who was capable of healing incurable ailments with his Messianic breath.

It is clear that the belief in such a metaphysical power, which is related to and supported by the power and will of God, is like believing in natural power, and it is by no means tantamount to polytheism {shirk}, because

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۱- ۴' Allamah al-Hilli, Tadhkirah al-Fuqaha, vol. ۲, "Kitab an-Nikah," Introduction.

the Lord Who has bestowed material and natural power upon human beings can also .grant His righteous servants supernatural power

Now, in elucidating the stated answer the belief that divine people have supernatural :power can be conceived in two ways

To believe that a person is an independent and principal source of that power and to .١ .consider him the author of divine acts

No doubt, if we think that this supernatural power is independent of the power of God, it will be tantamount to polytheism because according to this belief someone other than God is regarded as the independent and original source of power, to whom divine acts are attributed, whereas the Lord of the worlds is the fountainhead of all .kinds of power

To believe that the supernatural power of some faithful pious servants of God .٢ stems from the eternal power of God, and that this everlasting power is manifested by Divine Command through certain divine people. In fact, they are not independent; rather, they rely both in their existence as well as in exercising supernatural power on .God, the Exalted

It is clear that according to this belief, great divine people are not regarded as gods nor divine acts are attributed to them because righteous people are viewed as servants of God through whom God-given supernatural power is manifested by the .decree and inviolable will of God

:In this regard, the Holy Qur'an says

وَ ما كانَ لِرَسُولٍ أَنْ يَأْتِىَ بِآيَهٍ إِلاّ بِإِذْنِ اللّهِ

And an apostle may not bring a sign except"

(by Allah's leave."(١

It is evident from what we have stated that apart from the fact that it has nothing to do with polytheism, this belief is totally harmonious with the principle of monotheism .and Unity of God

Supernatural power of great divine people from a Qur'anic viewpoint

point

With utmost explicitness, the heavenly scripture of Islam mentions the names of a number of righteous servants of God who, by the decree of God, have such :extraordinary power. Below are some instances

(The supernatural power of Hadrat Musa (Moses) ('a .١

God, the Exalted, ordered His prophet, Musa ('a), to strike a rock with his staff and :fountains of refreshing water gushed forth

(وَإِذِ اسْتَسْقَىٰ مُوسَىٰ لِقَوْمِهِ فَقُلْنَا اضْرِب بِّعَصَاكَ الْحَجَرَ فَانفَجَرَتْ مِنْهُ اثْنَتَا عَشْرَةَ عَيْناً)

And when Moses prayed for water for his people, We said, 'Strike the rock with your" (staff.' Thereat twelve fountains gushed forth from it."(٢

(The supernatural power of Hadrat 'Isa (Jesus) ('a .٢

Various instances of the supernatural power of Hadrat 'Isa ('a) are mentioned in the :Qur'an, one of which is the following

أَنِّی أَخْلُقُ لَکُم مِّنَ الطِّینِ کَهَیْئَهِ الطَّیْرِ فَأَنفُخُ فِیهِ فَیَکُونُ طَیْرًا بِإِذْنِ اللّهِ وَأُبْرِئُ الأکْمَهَ والأَبْرَصَ وَأُحْیِـی الْمَوْتَیٰ بِإِذْنِ اللّهِ

I will create for you out of clay the form of a bird, then I will breathe into it, and it will" become a bird by Allah's leave. And I heal the blind and the leper and revive the dead (by Allah's leave."(٣

(The supernatural power of Hadrat Sulayman (Solomon) ('a .٣

The Glorious Qur'an points to the supernatural power of Hadrat Sulayman ('a) and

:states

وَوَرِثَ سُلَيْمَانُ دَاوُودَ وَقَالَ يَا أَيُّهَا النَّاسُ عُلِّمْنَا مَنطِقَ الطَّيْرِ وَأُوتِينَا مِن كُلِّ شَيْءٍ إِنَّ هَذَا لَهُوَ الْفَضْلُ الْمُبِينُ

!Solomon inherited from David, and he said, ‘O people“

۱- ۱۳:۳۸ Surah ar-Ra‘d.

۲- ۲:۶۰ Surah al-Baqarah.

۳- ۳:۴۹ Surah Al ‘Imran.

We have been taught the speech of the birds, and we have been given out of (everything. Indeed this is a manifest advantage."(١)

No doubt, the gushing forth of fountains from the rock which Hadrat Musa ('a) stroke with his staff, the creation of a real bird out of clay, the healing of incurable ailments and the revival of the dead by Hadrat 'Isa ('a), and Hadrat Sulayman's ('a) knowledge of the logic and language of birds are extraordinary affairs which are considered as .kinds of acts of supernatural power and authority

Given that many Qur'anic verses point to the supernatural power of the worthy servants of God, will our belief in the purport of these explicit verses of the Qur'an, which bespeak of the extraordinary power of such great divine people, be regarded ?{as tantamount to polytheism {shirk} or innovation in religion {bid'ah

From this, it becomes evident that the belief that righteous servants of God have supernatural power does not mean that they are regarded as gods or authors of divine acts. If such a belief were to imply their divinity {uluhiyyah} and lordship {rububiyyah}, then according to the Qur'an such prophets like Musa, 'Isa, Sulayman, and others ('a) would be taken to be gods, whereas all Muslims know that the Holy .Qur'an considers great divine people as righteous servants of God

Thus, it is obvious that if in the belief that the nearest ones to God have supernatural power, we can consider this power to be relying on the inexhaustible power

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.Surah an-Naml ٢٧:١۶ -١

.of God and regard great divine people as instruments for manifesting divine power

This belief will not only mean rejection of polytheism but it will also be totally congruent with the principle of true monotheism because the criterion of monotheism and Unity of God is attributing every power in the world to God and believing that He .is the author of every power and every movement

Question ٣٥ : Why is the station of Imamate {imamah} higher than that of ?{prophethood {nubuwwah

point

Reply: First, we will examine the precise meaning of three of the words we find in the Qur'an and the hadith and these are: prophethood {nubuwwah}, messengership {risalah} and Imamate {imamah} so as to clarify why the station of imamah is higher .than each of the other two mentioned positions

The station of nubuwwah .١

The word nabi {prophet} is derived from the word naba' which means an important piece of news. Therefore, the literal meaning of nabi is "bearer of very important (news" or "announcer of very important news".(١

The word nabi which is equivalent to the English word "prophet" is used by the Qur'an to mean a person who receives divine revelation from God, the Exalted, through various means, and conveys to people the news revealed to him without the :intervention of other human beings. Scholars define this word as follows

إنه من مؤدّ من الله بلا وساطه من البشر.

A prophet is a person who conveys the divine revelation to the people without the" (intervention of other human biengs."(٢

On this basis, the nature of the duties of a nabi is confined to receiving revelation and conveying to

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If the literal root of the word nabi is intransitive, then it carries the first meaning, -۱
.and if it is transitive, then it carries the second meaning

.Shaykh at-Tusi, Rasa'il al-'Ashar, p. ۱۱۱ -۲

:the people what is revealed to him. The Glorious Qur'an says in this regard

فَبَعَثَ اللّٰهُ النَّبِيِّينَ مُبَشِّرينَ وَ مُنْذِرينَ

(Then Allah sent the prophets as bearers of good news and as warners."(۱"

The station of risalah .۲

In the lexicon of revelation, the word rasul is referred to a prophet who, apart from receiving the revelation and conveying it to the people, shoulders the burden of conveying a divine message {risalah} and has the responsibility of delivering the :message to the people. In this regard, the Glorious Qur'an says

فَإِنْ تَوَلَّيْتُمْ فَاعْلَمُوا أَنَّما عَلىٰ رَسُولِنَا الْبَلاغُ الْمُبينُ

But if you turn your backs, then know that Our Apostle's duty is only to communicate" (in clear terms."(۲

Therefore, the position of risalah is another station which is given to a nabi. In other words, each of the concepts of nubuwwah and risalah points to one of the peculiarities of the prophets who receive revelation from God in that they are called anbiya' (plural form of nabi) because they receive divine revelation and bear news. And they are called rusul (plural form of rasul) because they have the responsibility of .{delivering the message {risalah

From what have been stated so far, we can conclude that so long as prophets hold the position of nubuwwah and risalah, they are only guides who make known to people what is lawful {halal} and what is unlawful {haram} and show them the ways to attain felicity and prosperity, and they have no responsibility except reporting what is revealed to them by God or delivering a

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.Surah al-Baqarah ۲:۲۱۳ -۱

.Surah al-Ma'idah ۵:۹۲ -۲

.message

The station of imamah .۳

The station of divine imamah, from a Qur’anic perspective, is different from any of the two stations mentioned earlier and it is identical with broader discretion and practice .in the domain of administering the society and leading the people

Now, in the light of the luminous Qur’anic verses, we shall introduce some clear proofs :in this regard

Concerning the bestowal of the station of imamah on a revered prophet, viz. .۱ :Ibrahim al-Khalil (Prophet Abraham) (‘a), the Holy Qur’an thus states

وَإِذِ ابْتَلَى إِبْرَاهِيمَ رَبُّهُ بِكَلِمَاتٍ فَأَتَمَّهُنَّ قَالَ إِنِّى جَاعِلُكَ لِلنَّاسِ إِمَامًا قَالَ وَمِن ذُرِّيَّتِى

And when his Lord tested Abraham with certain words, and he fulfilled them, He said,“ ‘I am making you the Imam of mankind. Said he, ‘And from among my (descendants?’”(۱)

:In the light of this Qur’anic passage, we realize two facts

a. The quoted verse clearly states the difference between the concept of imamah and that of each of the two concepts of nubuwwah and risalah because many years prior to a series of divine tests, one of which was the decision to sacrifice his own son (Isma‘il), Ibrahim (‘a) attained the station of nubuwwah, and we will prove this fact in :the following

We all know that God, the Exalted, granted two sons (Isma‘il and Ishaq) to Ibrahim :(‘a) when he was old as he has been quoted by the Glorious Qur’an as saying

الْحَمْدُ لِلّهِ الَّذِى وَهَبَ لِى عَلَى الْكِبَرِ إِسْمَاعِيلَ وَإِسْحَاقَ

All praise belongs to Allah, who, despite {my} old age, gave me Ishmael and“ (Isaac.”(۲)

Now, it is clear

۱- Surah al-Baqarah ۲:۱۲۴.

۲- Surah Ibrahim ۱۴:۳۹.

that it was prior to a series of hard divine trials one of which was the decision to sacrifice Isma'il ('a) that God, the Exalted, bestowed the station of imamah upon .Ibrahim ('a) during the autumn of his life

That is, it was during the last phase of his life that he became a leader over the people, whereas he held the station of nubuwwah a long time earlier; for, he used to receive divine revelation, which is a sign of nubuwwah before he had children ({dhurriyyah}.(۱)

b. It can also be inferred from the verse, "And when his Lord tested Abraham with certain words..." that the station of divine imamah, i.e. governing the society and leading the people is higher than the station of nubuwwah or the station of risalah; for, as stated by the Qur'anic verses, while Hadrat Ibrahim ('a) was holding the station of nubuwwah and the station of risalah, he was required to pass difficult tests before .the station of imamah was granted to him

The reason is clear; apart from the responsibility of receiving revelation and delivering the message, the station of divine imamah also includes the supervision of society, leadership of the ummah and proper administration of the affairs of people for the purpose of reaching the pinnacle of perfection and felicity. So, it is natural that this station has a peculiar importance and grandeur and its attainment is impossible .without passing a series of difficult tests

It is clear from the previous verse .۲

.Refer to Surah as-Saffat ۳۷:۹۹-۱۰۲; Surah al-Hijr ۱۵:۵۳-۵۴; Surah Hud ۱۱:۷۰-۷۱ -۱

that God, the Exalted, granted the station of imamah and leadership of the community to Ibrahim ('a) after exposing him to hard tests. Then, Ibrahim ('a) asked .God to assign this station to his descendants as well

Other Qur'anic verses clearly state that God accepted the request of Ibrahim ('a) and after granting the station of nubuwwah to Ibrahim's righteous and upright descendants, He appointed them to the position of the leadership of the community :and rule over the ummah. The Holy Qur'an says in this regard

فَقَدْ آتَيْنا آلَ إِبْراهِيمَ الْكِتابَ وَ الْحِكْمَةَ وَ آتَيْناهُمْ مُلْكًا عَظِيمًا

We have certainly given the progeny of Abraham the Book and the wisdom, and We" (have given them a great sovereignty."(١

We can deduce from this verse that the position of imamah and leadership of the society is different from that of nubuwwah, which God, the Exalted, granted to His .prophet, Ibrahim ('a), after passing a series of difficult divine trials

When he prayed to God and asked Him to give the position of governance and leadership to his descendants too, the Lord granted that prayer by granting that high station to his just descendants and offspring, and apart from the (heavenly) Book and wisdom {hikmah}, which are the signs of nubuwwah and risalah, He granted them "great sovereignty" {mulkan 'azimah}, which means governance and leadership over .the people

As such, the request of Ibrahim ('a) was granted. Thus, some of his descendants such as Yusuf (Joseph), Dawud (David) and Sulayman (Solomon) ('a) were chosen

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.Surah an-Nisa' ۴:۵۴ -١

for the position of governance, administration and leadership of the society in addition .to the station of nubuwwah

It is evident from what we have stated that the station of imamah is different from any of the two stations of nubuwwah and risalah, and on account of its broader domain of discretion and responsibilities, imamah has greater value and higher .status

Superiority of the station of imamah

From the previous discussion, it is clear that the responsibility of a nabi and rasul does not go beyond reminding the people and showing them the way. Whenever a nabi or a rasul reaches the station of imamah, he has to shoulder a more crucial responsibility, and this entails that he has to implement divine programs and execute the decrees of the sacred religion on the way of establishing a model and prosperous .society to ensure for his ummah felicity in this world and the next

It is evident that great spiritual power and special competence are indisputable for bearing such a crucially important responsibility, and shouldering such a heavy burden, which involves difficult problems and struggling against one's inclinations, .requires more maturity in the way of God and excessive fortitude

This goal cannot be achieved without divine love and annihilation {fana'} in attaining God's good pleasure. For this reason, God, the Exalted, granted Ibrahim ('a) the station of imamah after exposing him to a series of hard trials during the last moments of his life. For this reason, too, He honored His most anointed servants, including the Holy Prophet of

Islam (S), with the station of imamah and leadership of the ummah, and appointed .them to govern and lead the society

?Are nubuwwah and imamah correlative

The following questions may arise here: Must every prophet who has the station of nubuwwah be an Imam as well? Or, must the one who has the position of imamah be ?a prophet as well

The answer to either question is negative. We shall elaborate on this issue in the light of the logic of revelation: The verses about Talut (Saul) and his struggle against the oppressive Jalut (Goliath) clearly state that sometime after the passing away of Hadrat Musa (Moses) ('a), God, the Exalted, granted the station of nubuwwah to a person named "Samuel" while the station of imamah (leadership and governance) :was given to Talut. Here is the detailed account of this event

After the demise of Musa ('a), a group of the Children of Israel said to the prophet of their time: "Appoint a ruler for us so that we may fight in the way of God under his :command." The reply of their prophet was

إِنَّ اللّهَ قَدْ بَعَثَ لَكُمْ طَالُوتَ مَلِكًا قَالُوَاْ أَنَّىٰ يَكُونُ لَهُ الْمُلْكُ عَلَيْنَا وَنَحْنُ أَحَقُّ بِالْمُلْكِ مِنْهُ وَلَمْ يُؤْتَ سَعَةً مِّنَ الْمَالِ قَالَ إِنَّ اللّهَ اصْطَفَاهُ عَلَيْكُمْ وَزَادَهُ بَسْطَةً فِي الْعِلْمِ وَالْجِسْمِ وَاللّهُ يُؤْتِي مُلْكَهُ مَن يَشَاء وَاللّهُ وَاسِعٌ عَلِيمٌ

Allah has appointed Saul as king for you. They said, 'How can he have kingship over'" us, when we have a greater right to kingship than him, as he has not been

given ample wealth?' He said, 'Indeed Allah has chosen him over you, and enhanced him vastly in knowledge and physique, and Allah gives His kingdom to whomever He wishes, and Allah is all-bounteous, all-knowing'."(۱)

From the above verse, the following points can be inferred:

۱. It is possible that in case of expediency, nubuwwah is separated from imamah and rule and at a certain time, nubuwwah is granted to a certain person and governance and rule to another person, each of whom is worthy of the position granted to him.

On account of the possibility of separating these two positions from one another, the Children of Israel never said that their prophet (Samuel) was more qualified than him (Talut). Rather, they said complainingly: "We have a greater right to kingship than him."

۲. The station which Talut held was granted to him by God, as the Qur'an says: "Allah has appointed Saul as king for you". It also states: "Indeed Allah has chosen him over you."

۳. The divine station and responsibility Talut had was not merely to command the army but he was rather the ruler and head of the Children of Israel as it is deduced from the word, "king" {mulk}, i.e. headship of government.

Although the aim of this headship at that time was the leadership of the Children of Israel in jihad in the way of God, the divine position he held also allowed him do other things all of which are related to governance, as the latter part of

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۱- Surah al-Baqarah ۲:۲۴۷.

".the verse states: "Allah gives His kingdom to whomever He wishes

The most important condition of the governance of a society, imamah and . ۴ leadership of the ummah is possessing vast knowledge and required spiritual and physical capabilities, especially by the rulers live at a time when they are supposed to (play an active role in leading the army.(۱

From what have been said so far, it is clear that there is no concomitance and inseparability between nubuwwah and imamah. In fact, a person may attain the position of nubuwwah but he is not Imam and leader of the ummah who has the .discretion of ruling over the people

Also, a person may be designated by God as administrator and ruler of a society but he is not a prophet. And sometimes, God, the Exalted, grants both stations to a person :who is worthy of both of them, as the Glorious Qur'an says

فَهَزَمُوهُم بِإِذْنِ اللّهِ وَقَتَلَ دَاوُودُ جَالُوتَ وَآتَاهُ اللّهُ الْمُلْكَ وَالْحِكْمَةَ وَعَلَّمَهُ مِمَّا يَشَاءُ

Thus they routed them with Allah's will, and David killed Goliath, and Allah gave him" (the kingdom and wisdom, and taught him whatever He liked."(۲

Question ۳۶ : What is the criterion for distinguishing monotheism or the Unity of God ?{{tawhid} from polytheism {shirk

point

Reply: The most important issue in the study of monotheism {tawhid} and polytheism {shirk} is discerning what their criterion is, and if this issue is not decisively settled, part of the secondary issues will remain unsolved. Along this line, we shall discuss the .issue of monotheism and polytheism in different dimensions albeit in concise manner

{The unity of the Divine Essence {dhat .۱

The discussion of the unity

١- Cited from Prof. Ja‘far Subhani’s Manshur-e Jawid-e Qur’an.

٢- Surah al-Baqarah ٢:٢٥١.

:of the Divine Essence may be in two ways

a. God, whom scholastic theologians {mutakallimun} define as the "Necessary Being" {wajib al-wujud}), is One; He has no partner and nothing can be compared to Him. This meaning of monotheism is the same as that which God mentions in various ways :in the Glorious Qur'an, such as

ليس كمثله شيٌ

(Nothing is like him."(١"

:Elsewhere, it says

ولم يكن له كفواً أحد

(Nor has He any equal."(٢"

Of course sometimes, this kind of monotheism is vulgarly interpreted in another way and more attention is given to the numerical sense of monotheism and that is, God is .One and not two

It is quite obvious that this way of defining monotheism is incompatible with the Divine .Station

b. The Divine Essence is simple and not compound because a being's being constitution {tarakkub} of mental or external parts indicates that it is in need of its component parts and the "need" implies that there is "possibility" {imkan} and the possibility, in turn, necessarily mean that there is a need for a cause {'illat},(٣) and all .these are discordant with the station of the Necessary Being

{The unity of the Divine creative power {khaliqiyyah .٢

The unity of the Divine creative power is one of the degrees of monotheism which is .{acknowledged by both reason {'aql} and revelation {naql

In the parlance of reason, we in relation to God represent a 'contingent' {imkani} order which is devoid of any sort of perfection {kamal} and beauty {jamal}, and

whatever a thing possesses originally emanates from the fountain of the grace of the Essentially Sufficient

p: ١٧٧

١- Surah ash-Shura ۴٢:١١.

٢- Surah al-Ikhlas ١١٢:۴.

٣- In the parlance of philosophy, whatever is possible {mumkin} is an effect {sabab} and needs a cause {'illat}. In the language of 'ilm al-kalam {scholastic theology}, whatever is created in time is an effect and needs a cause. {Trans.}

ghani bi'dh-dhat}. Thus, any manifestation of perfection and beauty that we see in} .the world belongs to Him

When we consider the Qur'anic viewpoint, we see that the Qur'an contains numerous verses which stress the idea of the unity of the Divine creative power. Here is an :example

قل الله خالق كل شئ وهو الواحد القهار

(Say, 'Allah is the creator of all things, and He is the One, the All-paramount'."(١)"

Therefore, the question of the unity of the Divine creative power in general is not disputed by theologians. What needs to be clarified here is that the unity of the Divine :creative power has two interpretations, which are as follows

a. If there exists any kind of causal system and causal relations among the creatures they all stem from the Cause of causes {'illat 'l-'ilal} and the Source of effects {musabbab al-asbab}. In reality, the Independent and Principal Creator is God and the effect of any other than God on all that occurs is ascribed to God and through the .permission and will of God

In this view, the system of cause and effect in the world, which contributes to unveiling the human knowledge, has been acknowledged. Meanwhile, this system belongs to God Who has brought into being this system and originated the effects and .causality, causes and causation, and the agents

b. There is only One Creator in the world and that is God, and in the order of the ,universe, there exists nothing that can affect or be affected among the things

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.Surah ar-Ra'd ١٣:١۶ -١

and God is the Principal(1) Creator of all natural phenomena and human power has also no effect on His deeds.

Therefore, there is only One Cause in the world and He is the "substitute" of all that which is known as "natural causes."

Of course, this interpretation of the unity of the Divine creative power is endorsed by a group of 'Ash'ari scholars, but some figures such as Imam al-Haramayn,(2) and recently, Shaykh Muhammad 'Abduh in his book on monotheism, reject this interpretation and adopt the first interpretation.

3. The unity of the Divine design {tadbir}

Since creation belongs exclusively to God, the design of the order of being also belongs to Him. There is only One Designer in the world, and by means of the rational proof {dalil al-'aqli} that affirms the idea of the unity of the Divine creative power the unity of the Divine design is proved.

In numerous verses, the Glorious Qur'an states that God is the Only Designer of the world, as in the following:

قل أغير الله أبغى رباً وهو رب كل شئ

"Say, 'Shall I seek a Lord other than Allah, while He is the Lord of all things?'"(3)

Of course, the same two ways of interpreting the unity of the Divine creative power are used for interpreting the unity of the Divine design, and what is meant by the unity of the Divine design is to believe that independent design belongs to no one other than God.

On this basis, all the sorts of subordinate designing among the creatures in the order of universe take place by

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1- The original word used here is bila wasitah, which means "without any medium or

{.agency”. {Trans

.See Shahristani, Al-Milal wa’n-Nahl, vol. ۱ -۲

.Surah al-An‘am ۶:۱۶۴ -۳

the will and permission of God. The Holy Qur'an also points to this Divine design, stating:

فالمدبرات أمراً

"By those who direct the affairs {of creatures}."(1)

4. Monotheism in authority {hakimiyyah}

Monotheism in authority {hakimiyyah} means that authority belongs to God as a fixed right, and He is the Only Ruler over the individuals constituting the society, as the Glorious Qur'an says:

إِنِ الْحُكْمُ إِلاّ لِلّهِ

"Sovereignty belongs only to Allah."(2)

Therefore, the rule of others has to be through His decree so that upright individuals may rule over the people and take them to the ultimate abode of felicity and perfection, as the Holy Qur'an states:

يا داوُودُ إِنّا جَعَلْناکَ خَلیفَةً فِی ٱلْأَرْضِ فَاحْکُمْ بَیْنَ النّاسِ بِالْحَقّ

"O David! Indeed We have made you a vicegerent on the earth. So judge between the people with justice."(3)

5. Monotheism in obedience {ta'ah}

Monotheism in obedience means that the only object of obedience in essence {muta' bi'dh-dhat} and the One Whom the people have to follow is God, the Exalted.

Therefore, the necessity of obeying such people like the Prophet (S), Imams, faqih, mother, and father is something enjoined by Him and it occurs by His will.

6. The unity of the Divine legislation {taqnin or tashri'}

The unity of the Divine legislation means that the right of legislation belongs only to God. On this basis, our heavenly book (the Qur'an) regards any decree which goes

beyond the boundaries of the divine law as a source of infidelity, transgression and :wrongdoing, as it says

وَ مَنْ لَمْ يَحْكُمْ بِما أَنْزَلَ اللّهُ فَأُولِئِکَ هُمُ الْکافِرُونَ

Those who do not judge by what Allah has sent down—it is they who are“

p: ۱۸۰

۱- Surah an-Nazi‘at ۷۹:۵.

۲- Surah Yusuf ۱۲:۴۰.

۳- Surah Sad ۳۸:۲۶.

(the faithless.”(1)

وَ مَنْ لَمْ يَحْكُمْ بِما أَنْزَلَ اللّهُ فَأُولئِكَ هُمُ الْفاسِقُونَ

Those who do not judge by what Allah has sent down—it is they who are the“ (transgressors.”(2)

مَنْ لَمْ يَحْكُمْ بِما أَنْزَلَ اللّهُ فَأُولئِكَ هُمُ الظّالِمُونَ

Those who do not judge by what Allah has sent down—it is they who are the“ (wrongdoers.”(3)

{Monotheism in worship {‘ibadah .7

The most important issue of monotheism in worship is discerning the meaning of ‘ibadah {worship} because all Muslims agree that the only object of worship is God, :and no one other than Him should be worshipped. The Holy Qur’an says in this regard

إِيّاكَ نَعْبُدُ وَ إِيّاكَ نَسْتَعِينُ

(You {alone} do we worship, and to You {alone} do we turn for help.”(4“

From the noble verses of the Qur’an, it is inferred that this issue is a common principle in the mission of all prophets (‘a), and all divine envoys are assigned the responsibility :of propagating it. The Glorious Qur’an says in this regard

وَ لَقَدْ بَعَثْنا فِى كُلِّ أُمَّهٍ رَسُولاً أَنِ اعْبُدُوا اللّهَ وَ اجْتَنِبُوا الطّاغُوتَ

Certainly We raised an apostle in every nation {to preach:} ‘Worship Allah, and keep“ (away from the Rebel’.”(5)

Therefore, the principle that only God has to be worshipped and no other than Him is worthy to be worshipped is beyond dispute. A person is not considered a monotheist .without accepting this principle

The dispute is over other things such as: What is the criterion for distinguishing ?“worship” from other than worship

Or, can the act of kissing the hand of one’s teacher, father, mother, or an ‘alim or ,scholar

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۱- ۵:۴۴ Surah al-Ma’idah.

۲- ۵:۴۷ Surah al-Ma’idah.

۳- ۵:۴۵ Surah al-Ma’idah.

۴- ۱:۵ Surah al-Fatihah.

۵- ۱۶:۳۶ Surah an-Nahl.

for example, and paying any kind of homage or showing respect to those who possess rights {dhu'l-huquq}(1) be the same as worshipping them?

Or, over the idea that worship in its absolute sense is not extraordinary humility and homage; rather, it has a valid element and so long as that element is not put into effect, humility of any sort—even that which has the form of prostration—is not deemed as "worship".

So, it is necessary to see what element gives humility and homage the character of worship, which is an important subject.

Misconception about worship

A group of writers interprete 'ibadah {worship} as "lowliness" or "extreme humility", but when want to interpret some Qur'anic verses, they fail. The Glorious Qur'an unequivocally states: "We ordered the angels to prostrate before Adam"

وَ إِذْ قُلْنا لِلْمَلائِکَهِ اسْجُدُوا لِآدَمَ

"(2)"And when We said to the angels, 'Prostrate before Adam...'"

The way prostration was done to Adam (Adam) ('a) was the same as that which is done to God. This is while the first was intended to express humility and lowliness, and the second is regarded as worship and devotion.

Now, why do these two identical prostrations have different natures?

The Qur'an states in another place: "Hadrat Ya'qub ('a), along with his sons, prostrated before Hadrat Yusuf ('a)".

وَرَفَعَ أَبَوَيْهِ عَلَى الْعَرْشِ وَخَرُّواْ لَهُ سُجَّدًا وَقَالَ يَا أَبَتِ هَـذَا تَأْوِيلُ رُؤْيَایَ مِن قَبْلُ قَدْ جَعَلَهَا رَبِّی حَقًّا

"And he seated his parents high upon the throne, and they fell down prostrate before him. He said, 'Father! This is the fulfillment of my dream

١- {Trans. Dhu’l-huquq: literally, “owner/possessor of rights”.}

٢- Surah al-Baqarah ٢:٣٤.

(of long ago, which my Lord has made come true."(1)

It is is worth noting here that by the "dream of long ago", Hadrat Yusuf ('a) means the dream about eleven planets,(2) the sun and the moon, prostrating to him. The Qur'an quotes Yusuf ('a) as saying:

إِنّی رَأَیْتُ أَحَدَ عَشَرَ کَوْکَبا وَ الشَّمْسَ وَ الْقَمَرَ رَأَیْتُهُمْ لی ساجِدینَ

"I saw eleven planets, and the sun and the moon: I saw them prostrating themselves before me."(3)

Since Hadrat Yusuf ('a) considers the prostration of his close relatives as the interpretation of the dream, it is clear that what is meant by the eleven planets is his eleven brothers, and by the sun and the moon his father and mother, respectively.

Having said this, it is evident that not only his brothers but also his father, Prophet Ya'qub ('a), prostrated before him.

Now, let us ask: Why cannot that prostration, which represents utmost humility and lowliness, be named "worship?"

The excuse is worse than the sin!

Unable to reply, the mentioned group says that since this kind of humility is a response to the order of God, it is not considered an act of polytheism.

But, it is very obvious that this reply is untenable; for, God never orders others to perform any act that has polytheistic nature.

The Glorious Qur'an says:

قُلْ إِنَّ اللّهَ لا یَأْمُرُ بِالْفَحْشاءِ أَ تَقُولُونَ عَلَی اللّهِ ما لا تَعْلَمُونَ

"Say, 'Indeed Allah does not enjoin indecencies. Do you attribute to Allah what you do not know?"(4)

In principle, the command of God does not change the nature of a thing. If

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۱- Surah Yusuf ۱۲:۱۰۰.

۲- {Trans. Or, eleven stars.}

۳- Surah Yusuf ۱۲:۴.

۴- Surah al-A'raf ۷:۲۸.

the true meaning of showing humility to a certain person is to worship him and it is .something enjoined by God then, it is a command to worship Him

Resolving the ambiguity and the true meaning of ‘ibadah

Now, it is clear that the impermissibility of worshipping anyone other than God is unanimously accepted by the monotheists in the world. On the other hand, it is evident that the prostration of the angels to Adam (‘a) or that of Ya‘qub (‘a) and his sons to Yusuf (‘a) cannot be considered an act of worshipping those whom humility is .shown

Now, let us examine the element that makes humility in the first instance an act of .worship, and does not make the same form of humility be within the ambit of worship

The Qur’anic verses make clear that the humility shown to a being who is looked at as god or to whom divine acts are attributed is considered worship. From this statement, it is clear that the belief in God or belief that He can perform divine acts lends humility .”the sense of “worship

The polytheists of the world including the residents of the Arabian Peninsula and the like used to be subjected and humbled before beings whom they regarded as creatures of God and they also believed that those shown humility are capable of performing divine acts, the least of which were the forgiving of sins and enjoying the .station of intercession

A group of Babylonian polytheists used to worship heavenly objects and regard them ”as their “lords” {arbab} rather than “creators

to whom the management and administration of the world and human beings was .entrusted

The narrative of Hadrat Ibrahim ('a) and his debate with that group is based on this very principle; for, the polytheists of Babylonia never regarded the sun, the moon and the stars as gods but as powerful creatures to whom the station of lordship and .management of the world was delegated

The Qur'anic verses which refer to Ibrahim's ('a) debate with the Babylonian polytheists are mainly concerned with the word "lord" {rabb},(١) and the term "lord" is .used in the sense of owner and manager of his own property

The Arabs call the owner of house as rabb al-bayt and the owner of farm as rabb ad-.day'ah because the management of house and farm is entrusted to the owner

By introducing God as the Sole Manager and Lord of the worlds, the Glorious Qur'an urges {the Muslims} to combat the group of polytheists, and invites them to worship :the One and Only God, saying

إِنَّ اللّهَ رَبّی وَ رَبُّکُمْ فَاعْبُدُوهُ هذا صِراطٌ مُسْتَقیمٌ

(Indeed Allah is my Lord and your Lord; so worship Him. This is a straight path."(٢"

:In another place, it says

ذلِکُمُ اللّهُ رَبُّکُمْ لا إِلهَ إِلاّ هُوَ خالِقُ کُلِّ شَیْ ءٍ فَاعْبُدُوهُ

That is Allah, your Lord, there is no god except Him, the creator of all things; so" (worship Him."(٣

:In Surah ad-Dukhan, it is stated

لا إِلهَ إِلاّ هُوَ یُحْیی وَ یُمیتُ رَبُّکُمْ وَ رَبُّ آبائِکُمُ الْأَوَّلینَ

There is no god except Him: He gives life and brings death, your"

۱- Surah al-An‘am ۶:۷۶-۷۸.

۲- Surah Al ‘Imran ۳:۵۱.

۳- Surah al-An‘am ۶:۱۰۲.

(Lord and the Lord of your forefathers.”(١

:Quoting Hadrat ‘Isa (‘a), the Holy Qur’an thus says

وَ قالَ الْمَسيحُ يا بَنى إِسْرائيلَ اعْبُدُوا اللّهَ رَبّى وَ رَبَّكُمْ

But the Messiah had said, ‘O Children of Israel! Worship Allah, my Lord and your“ (Lord’.”(٢

It is clear from what have been stated so far that showing any kind of humility to someone without considering that one as lord and god or attributing divine acts to that one cannot be called “worship”, no matter how extreme that humility and .lowliness are

Therefore, even the extreme form of humility shown by a child to his mother and father or that shown by the ummah to the Prophet (S) can by no means be interpreted .as worshipping those to whom humility is shown

Consequently, such subjects as seeking blessings {tabarruk} through the belongings of sacred people, kissing the door and wall or their shrines, resorting to awliya’ for mediation {tawassul}, calling on the pious servants of God, commemorating the birthday or death anniversary of eminent sacred people, and so on which some of the ignorant regard as polytheism or worshipping other than God, are not located within .the parameters of worshipping other than God

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.At-Tamhid

.(At-Taqrib. Ibn Hajar (al-‘Asqalani) (translated version

.Tarikh Ibn Asakir

.Tarikh Ibn Kathir

.Tarikh al-Kamil

.(Tarikh al-Khamis. Husayn ibn Muhammad Diyar al-Bakri (Beirut

.(Tarikh Madinah Dimashq. Ibn ‘Asakir (Beirut, ۱۴۰۰ AH

.Tarikh at-Tabari

.(Tarikh al-Ya‘qubi (Najaf

.(At-Tawassul ila Haqiqah at-Tawassul (Beirut

.(At-Tawassul wa’l-Wasilah. Ibn Taymiyyah (Beirut

.At-Tibyan

.Usul al-Kafi

.Wasa’il ash-Shi‘ah

.Yanabi‘ al-Mawaddah

About center

In the name of Allah

هَلْيَسْتَوِيالَّذِينَيَعْلَمُونَوَالَّذِينَلَايَعْلَمُونَ

?Are those who know equal to those who do not know

al-Zumar: ۹

:Introduction

Ghaemiyeh Computer Research Institute of Isfahan, from ۲۰۰۷, under the authority of Ayatollah Haj SayyedHasanFaqihImami (God blesses his soul), by sincere and daily efforts of university and seminary elites and sophisticated groups began its activities .in religious, cultural and scientific fields

:Manifesto

Ghaemiyeh Computer Research Institute of Isfahan in order to facilitate and accelerate the accessibility of researchers to the books and tools of research, in the field of Islamic science, and regarding the multiplicity and dispersion of active centers in this field

and numerous and inaccessible sources by a mere scientific intention and far from any kind of social, political, tribal and personal prejudices and currents, based on performing a project in the shape of (management of produced and published works from all Shia centers) tries to provide a rich and free collection of books and research papers for the experts, and helpful contents and discussions for the educated generation and all classes of people interested in reading, with various formats in the .cyberspace

:Our Goals are

(propagating the culture and teachings of Thaqalayn (Quran and Ahlulbayt p.b.u.t-

encouraging the populace particularly the youth in investigating the religious issues-

replacing useful contents with useless ones in the cellphones, tablets and computers-

providing services for seminary and university researchers-

spreading culture study in the publich-

paving the way for the publications and authors to digitize their works-

:Policies

acting according to the legal licenses-

relationship with similar centers-

avoiding parallel working-

merely presenting scientific contents-

mentioning the sources-

.It's obvious that all the responsibilities are due to the author

:Other activities of the institute

Publication of books, booklets and other editions-

Holding book reading competitions-

Producing virtual, three dimensional exhibitions, panoramas of religious and tourism-places

.Producing animations, computer games and etc-

Launching the website with this address: www.ghaemiyeh.com-

Fabricatingdramatic and speech works-

Launching the system of answering religious, ethical and doctrinal questions-

Designing systems of accounting, media and mobile, automatic and handy systems,-web kiosks

Holding virtual educational courses for the public-

Holding virtual teacher-training courses-

Producing thousands of research software in three languages (Persian, Arabic and-English) which can be performed in computers, tablets and cellphones and available and downloadable with eight international formats: JAVA, ANDROID, EPUB, CHM, PDF, HTML, CHM, GHB on the website

Also producing four markets named "Ghaemiyeh Book Market" with Android, IOS,-WINDOWS PHONE and WINDOWS editions

:Appreciation

We would appreciate the centers, institutes, publications, authors and all honorable .friends who contributed their help and data to us to reach the holy goal we follow

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Users' affairs: ۰۹۱۳۲۰۰۰۱۰۹

Introduction of the Center – Ghaemiyeh Digital Library


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